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An Introduction to Biblical Archaeology

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An Introduction to Biblical Archaeology

A Textbook for School and Home

By

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“What mean these stones?”—JOSHUA 4 : 21



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PREFACE

MARKED interest is to-day being manifested in Biblical archæology. Never before was so much excavating being done in Scriptural lands. It is therefore natural that important books dealing with such explorations should have been published, volumes which describe fully the many and varied finds of archæologists.

The purpose of the present small work, however, is to state briefly the bearing of the discoveries on some of the more important teachings of the Bible. The book may indeed be called an applied archæology.

An effort is made to give the views of the foremost present-day scholars, and there is appended a bibliography listing books dealing with the various topics treated in the volume. Such books can profitably be read by those who desire to study the subjects in greater detail than is given here.

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I

ARCHÆOLOGICAL ACTIVITY IN PALESTINE

EVERY seeker after truth will welcome new light on the Bible. It is a natural and laudable wish to know more accurately the best of all books. We are living in an age when important light is being thrown on the Sacred Scriptures. A good part of this is due to the varied contributions made by archæology, which may be defined as the science of the remnants of antiquity.

An archæologist is a pick-and-spade historian. Oliver Wendell Holmes has aptly said: "I believe in the spade. It has fed the tribes of mankind. It has furnished them water, coal, iron, and gold. And now it is giving them truth—historic truth—the mines of which have never been opened till our time."

The discoveries in Palestine, Egypt, Babylonia, Assyria, Asia Minor, and Greece have, in many ways, helped in the interpretation of the Bible. A brief outline of the archæological work now being done will show how true this is. Only the more important Biblical sites will be considered.

Early Palestine Explorers. Palestine, in the

past, has not been excavated to anything like the extent of Egypt, Babylonia and Assyria. Still, most important work has been done by a number of the early explorers. Edward Robinson (1794–1863) must be regarded as the founder of Palestine exploration. His great work, *Biblical Researches in Palestine*, is a quarry book in which investigators will dig for a long time to come. Others, following in his footsteps were Conder, Kitchener, Wilson, Warren and Ganneau. In more recent times excavations in Palestine have been done by Petrie, Bliss, Macalister, Lyon, Reisner, Schick, Guthe, Sellin, Schumacher and Benzinger.

The Palestine Exploration Fund. The Palestine Exploration Fund of England, organized in 1865, has been the leading society in advancing archæology in the Holy Land. The following principles have guided all its activities: 1. That whatever was undertaken should be carried out on scientific principles. 2. That the society should, as a body, abstain from controversy. 3. That it should not be started, nor should it be conducted as a religious society.

At present there is unusual activity in Palestine exploration. This is due, in no small measure, to the British government which encourages all competent and legitimate archæological efforts. There is, in Jerusalem, a department of antiquities which supervises all such activities. J. D. Rockefeller, Jr., not long ago gave two million dollars for a

museum of Palestinian archæology in Jerusalem. Half of this sum was to be used for the building, and the other half for the endowment.

Several institutions have been established for archæological work in the Holy Land. These have their headquarters in Jerusalem. Among them is the American School of Oriental Research with a fine new building a little northeast of the Damascus gate. Six sites are now being excavated in Palestine. These localities have been selected because of their important Biblical associations. Finds of great interest are being dug up.

Bethshan. Bethshan, modern Beisan, is situated in the valley of Jezreel four miles west of the Jordan and twelve miles south of the sea of Galilee (Josh. 17: 11-13; Judg. 1: 27-28). It has a most important location, being at the crossing of military and commercial roads going north and south, east and west. It commanded the valley and dominated the fords of the Jordan. Bethshan has been excavated since 1921 by the University of Pennsylvania Museum under the direction of C. S. Fisher and later, since 1925, Alan Rowe. Eight strata representing eight city sites have thus far been unearthed while the depth reached is only one-third of the distance from the surface to the native rock. The date of the lowest level excavated is about 1450 B. C. The antiquity of this site can at once be seen.

Very important finds have been discovered. No

less than six Canaanite temples have been unearthed. One of these is of Dagan (Judg. 16: 23), and another of Ashtoreth who was a very popular goddess in Palestine (Judg. 2: 13). In her temple Saul's armour was hung by the Philistines after his defeat on Mount Gilboa. His body was fastened to the city wall which is still black from the conflagration started by David in revenge (1 Sam. 31: 10). A statue of Ramses II (1292-1225 B. C.) has been found with this inscription: "I have collected the Semites that they might build my city of Ramses." This seems to show that Ramses II was the Pharaoh of the Oppression (Exod. 1: 11). His son, Merneptah (1225-1215 B. C.), would then be the Pharaoh of the Exodus.

Other finds include decorated pottery, figures of divinities, scarabs, ivory plaques, jewelry, lamps, bronze implements, rings, dishes, pots, jars, vases, daggers, axe-heads, altars, shrines and various cult objects used in the worship of Ashtoreth. A. Rowe says: "The actual details of the worship carried on in the Bethshan temples must of course always remain unknown, but the wealth of new material which the excavations have brought forth enables us to get a very good idea of the sacred cult of Ashtoreth, the great Lady of Heaven, as it was known in Palestine from the fourteenth century to the eleventh century before Christ." In the cemetery just north of the mound were found

graves from the Bronze Age to the Byzantine, 2500 B. C. to 636 A. D. The history, civilization and religion of the Egyptians, Philistines, Hittites, Canaanites and Hebrews are thus being wonderfully illumined by these excavations which are the most important yet made in Palestine.

Megiddo. Megiddo lies in the plain of Esdraelon, ten miles south of Nazareth and eighteen miles northwest of Bethshean. It was a Canaanite royal city (Josh. 12: 21). In Revelation 16: 16 it is called Armageddon or Harmagedon, which means "Hill of Megiddo." Megiddo has a most important location from a military point of view, for it commands the pass over Carmel for armies moving north and south. Thothmes III (1501-1447 B. C.) told his troops: "The capture of Megiddo means the capture of a thousand cities." This locality has been a great battleground from a very early period to the time of General Allenby (1917 A. D.), whose cavalry here cut the Turkish armies in two and caused their destruction. G. A. Smith calls this region "the classic battlefield of Scripture."

A most thorough exploration of the mound of Megiddo is now being made by the Oriental Institute of the University of Chicago through the munificence of J. D. Rockefeller, Jr. The work is directed by J. H. Breasted and conducted by C. S. Fisher. At the expense of \$25,000, a plant has been constructed with living quarters, offices, work-

rooms, treasure chambers, pottery sheds and other necessities for most efficient work. It is planned to remove the whole mound of Megiddo layer by layer. Each layer represents a different settlement. Every section will be photographed and documented as it is uncovered. Never before in Palestine has any excavation been planned with such thoroughness and scientific accuracy.

While the work is just beginning, a large cave has already been excavated to the bed rock. In it has been found implements and pottery of every period from the Neolithic age to the latest period of occupation. A stone fragment has been found with the name, Sheshank (945-924 B. C.), the Shishak of the Bible (1 Kings 14: 25, 26; 2 Chron. 12: 1-8). This seems to show that this Pharaoh conquered Megiddo and carried his conquests much farther north than Jerusalem. A tomb contained Egyptian scarabs dating from the nineteenth to the sixteenth century, B. C. A bronze statuette of a Hittite warrior—or warrior-god—was found in another tomb. Most of the remains are Egyptian. A seal was unearthed having a picture of a seated Pharaoh with a crown on his head. Before him are the images of two gods, one Egyptian and one Asiatic. This indicates a temple where the seal of the sovereign was used. It also shows that an Egyptian dynasty ruled at Megiddo some time between 2000 and 1500 B. C. The two gods imply that peace reigned between Egypt and Asia.

Shechem. Shechem, in Samaria between mounts Gerizim and Ebal, is often mentioned in the Old Testament from the time of Abraham (Gen. 12: 6). It was evidently a pre-Israelite sanctuary with a sacred tree (Gen. 35: 4; Judg. 9: 6). E. Sellin of Berlin, working for the German Oriental Society, is excavating here. Shechem is a very old city since remains of the Early Bronze Age, 2500–2000 B. C., have been found. A grave of this period contained bronze weapons. Egyptian objects of the Middle Empire, 1580–1150 B. C., and Babylonian objects of the First Dynasty, 2225–1926 B. C., have been dug up.

A palace, temple, temple court, and city wall of the Late Bronze Age, 1600–1200 B. C., have been uncovered. In the temple the base for the image of the god, and a pit beneath this for receiving offerings were discovered. A house of the Middle Bronze Age, 2000–1600 B. C., was unearthed. It contained a rich collection of pottery. Other finds include three figures of Ashtoreth, sacrificial altars, a gold necklet and a stone mould for casting bronze implements. Two cuneiform tablets were found. They date from the Middle Bronze Age. One is a contract with the names of nine witnesses. The other is a dunning letter requesting the payment of grain and oil. Previously in Palestine only thirteen cuneiform tablets have been found, one at Lachish 1400 B. C., and twelve at Taanach, 1500 B. C.

Mizpah. The hamlet, Tell en-Nasbeh, is on a commanding hill along the main road from Jerusalem to Shechem. It is about seven miles north of Jerusalem. Some consider it the site of the Biblical Mizpah frequently mentioned in the Old Testament (Judg. 20: 1). The Pacific School of Religion, under the direction of W. F. Bade, is excavating here. A wall, sixteen feet thick and twenty feet high, enclosing the whole hilltop, was unearthed. The wall is dated about 2000 B. C. This site has the strongest fortification thus far discovered in Palestine. Thirty grain bins, excavated out of the solid rock, were found. These were of the Canaanite period, before 1200 B. C. There were discovered near by, nine rock-hewn cisterns, mostly pre-Israelite. These bins and cisterns were probably used for storage of grain and water in case of siege.

In the lowest level, two tombs of the pre-Semitic period, before 2500 B. C., were found. These contained over two hundred pieces of pottery of the earliest period known in Palestine, besides stone and gold ornaments. A great variety of pottery was found at all levels of the excavations. The foundations of a Hebrew temple, about 700 B. C., were uncovered. One of its rooms contained flint knives used in religious ceremonies, and also a rock which was used for sacrifice. Cups and bowls for offerings were found near by. Below this room a chamber was opened in which were pottery and

tomb remains. On a jar-handle some Hebrew letters were discovered which seem to read " Mizpah."

Jerusalem. Jerusalem is built on two elevated ridges running north and south, and separated by the Tyropœon valley. The western ridge is the longer, broader and loftier. The eastern ridge may be divided into three parts. The central portion would comprise the present temple area. Another part would be the territory north of this. The southern section would extend from the temple area to the pool of Siloam. This would correspond to the original Jebusite settlement, later called the city of David and mount Zion (2 Sam. 5: 7). Warren (1870), Guthe (1881), Bliss and Dickie (1894-1897), Parker (1909-1911), and Weill (1913-1914) have all excavated here. All these excavations have been important in throwing light on a little known locality which David captured from the Jebusites and made his capital (2 Sam. 5: 6-9; 1 Chron. 11: 4-8). The Jerusalem of David's time comprised a very small territory, not more than one-sixteenth of the present Jerusalem. G. A. Smith has very aptly called it, Davidsburgh.

The City of David. The Palestine Exploration Fund of England began, in 1923, extensive excavations on the site of the city of David. The work has been directed by two competent archæologists, R. A. S. Macalister and J. G. Duncan. Valuable finds have been unearthed. It is now proved that the original settlement was on the southeast ridge.

Neolithic remains prove this, while on the west ridge nothing older than the Hebrew period has been found. Jerusalem was originally occupied by Jebusites since Canaanite pottery from 2500 to 1200 B. C. have been discovered. The Jebusite city was strongly fortified when David took it, because ancient walls of large hammer-shaped stones have been unearthed. In these walls potsherds of the second and third Bronze Age, 2000–1200 B. C., have been found.

The city consisted of an upper and lower part, and in the lower there was a citadel. There was a double line of Jebusite walls running east and west. David captured this city by entering through the watercourse (2 Sam. 5: 8), which may be the Jebusite tunnel cut in the rock from the lower city to the spring of Gihon. The breach made by David in the city wall has been found. He subsequently fortified the city, since remains of his walls have been uncovered. We read (2 Sam. 5: 9), "And David built round about from Millo and inward." The statements in the Old Testament and Josephus 37–95 A. D., have been confirmed by these excavations.

The North Wall. The Jewish Exploration Society of Jerusalem, since June 1925, has been working north of Jerusalem. The work is under the direction of E. Sukenik. He has uncovered the remains of a wall, fifteen feet thick, north of the present Jerusalem wall. It is made of massive

Roman masonry and it has been traced for some three hundred metres from the Russian Compound on the west to a point east of the Nablus road opposite the north side of the Ecole Biblique. A section of this wall including the foundations of a tower was discovered in front of the American School of Oriental Research. Some scholars believe this wall to be the one built by Herod Agrippa, 70 A. D., and called by Josephus the third wall. This seems very probable. The location of the north wall in Christ's time is still a matter of dispute among archæologists. It was built by Manasseh, 686-641 B. C. (2 Chron. 33: 14), and is the second wall of Josephus. Excavations can alone settle this vexed question. It should be recalled that the walls of the present Jerusalem are probably no older than the period of the Crusades, 1096-1272 A. D.

Kirjath-Sepher. There is a large mound known as Tell Beit Misrim thirteen miles southwest of Hebron. It is the supposed site of the Biblical Kirjath-Sepher (Josh. 15: 15, 16; Judg. 1: 11, 12, 13). It was a most important town of southern Judah, and a Canaanite royal city conquered by Joshua. The name, Kirjath-Sepher, probably means Book-town or Scribe-town. It may have been a center where scribes learned and practised their profession. We may compare the business of letter writing so common to-day in certain Italian towns. It may also have been a town hav-

ing a collection of clay, skin, and papyrus documents, a kind of library like that found in certain Babylonian and Assyrian towns. It is hoped that exploration here will unearth many inscriptions which so far have been very scanty in Palestine. This mound of Kirjath-Sepher is now being excavated by M. G. Kyle of Xenia Theological Seminary, St. Louis, and W. F. Albright of the American School of Oriental Research in Jerusalem. The funds are supplied by Xenia Seminary.

Excavations show that the city was established about 2000 B. C., but was burned about 1600 B. C. It was very soon rebuilt with a massive polygonal wall probably by the feudal lords occupying the country as a result of the racial migrations bringing the Hyksos into Egypt. This second city was again burned probably when the Israelites conquered it under Joshua 1200 B. C. (Josh. 15: 15-17). It was rebuilt by the Israelites but partially destroyed, between the tenth and ninth centuries B. C., probably by the Egyptian Shishak, 923 B. C., who "took the fortified cities which pertained to Judah" (2 Chron. 12: 4). The city was finally destroyed, probably by the Babylonians when they captured Jerusalem, 586 B. C. (2 Kings 25: 8-10).

All the strata are horizontal and very clearly defined. The East and West Gates have been completely cleared. Potsherds from every age of the town's history have been dug up. This has afforded an accurate idea of the development of

ceramics. Clay vessels, Astarte figures, a baby's rattle, weights and sherds of Egyptian faience are among the objects found. A high place or sanctuary has been unearthed (1 Sam. 9: 11-14). Shafts leading to underground streams were discovered. These may be referred to in Joshua 15: 19.

The Galilee Man. A very important discovery was made in June 1925 in the lowest level of a cave on the west shore of the sea of Galilee just north of Capernaum. Here F. Turville-Petre of the British School of Archæology in Jerusalem unearthed a skull belonging to the Neanderthal type. It is then to be dated about 40,000 B. C. There were also found in the cave some four hundred paleolithic flints of the Mousterian type. Broken bones of animals were also uncovered. These creatures were extinct before historic times. All these finds show that Palestine was inhabited at an early time by prehistoric man.

II

ARCHÆOLOGICAL ACTIVITY IN OTHER BIBLE LANDS

EGYPT is more frequently mentioned in the Scriptures than any other country outside of Palestine. Abraham, Jacob and his sons sojourned in the land of the Nile. Here Joseph was prime minister. In Goshen the Israelites lived for four hundred and thirty years. Moses was born in Egypt which controlled Palestine from 1600 B. c. to 1200 B. c. Egyptian civilization permeated the Holy Land. Jesus, with Joseph and Mary, lived for a time in Egypt. It is the oldest land to be excavated. Explorations began at the end of the eighteenth century and have been continued ever since. The more important workers in the past have been Champollion, Mariette, Lepsius, De Morgan, Maspero, Naville, Petrie, Reisner and Carter who discovered in 1922 the tomb of Tutankhamon (1358–1350 B. c.), with its valuable contents which are now in the Cairo museum. The articles found in this tomb are valued at \$40,000,000.

The Oriental Institute of Chicago University, under the direction of J. H. Breasted, is engaged in studying the Egyptian Stone Age culture on the Nile. Ancient flints found, show that the valley

was occupied by 15,000 B. C. Here probably civilization started. By about 4000 B. C., the art of communicating by picture-writing became well developed. Arts began to flourish and an organized, centralized government appeared in the Nile valley.

The same Oriental Institute under J. H. Breasted has begun another most important undertaking in Egypt. It is planned to photograph all the inscriptions and reliefs on Egyptian temples, tombs, obelisks and other monuments. This work will be of the greatest value since these inscriptions and reliefs are gradually being obliterated on account of their great age. Scholars in all countries will be able to work from these photographs in their own studies, and need never go to the localities where the originals are. The munificence of J. D. Rockefeller, Jr., Julius Rosenwald, and the General Education Board have made possible this great undertaking of the Oriental Institute. Fine headquarters, known as the Chicago House, have been erected opposite Luxor at Medinet Habu. This house contains all the appointments necessary for the work planned.

There will be published shortly the first of a series of six large folio volumes containing the history of the period of Ramses III (1198-1167 B. C.), as recorded on the temple at Medinet Habu. This publication deals with the architecture of both the temple and the royal palace.

Babylonia and Assyria. Babylonia and As-

syria had intimate relations with the Holy Land at various periods. The Assyrians in 721 B. c., conquered the ten tribes and carried them into captivity (2 Kings 17: 6). In 586 B. c., the Babylonians destroyed Jerusalem and many of the inhabitants were brought to Babylon where some of the Old Testament books were written (2 Kings 25: 8-11). Excavations have been conducted in these lands since the middle of the nineteenth century. The earlier explorers were Botta, Place, Layard, Loftus, Taylor, Rassam, G. Smith and de Sarzec. More recently Peters, Ward, Haynes, Hilprecht, Koldewey, Banks, Thompson, and Hall have directed excavations. An immense amount of material has been dug up. It included the library of Ashurbanipal (668-626 B. c.), king of Assyria.

Ur of the Chaldees. Ur of the Chaldees is situated one hundred and fifty miles southeast of Babylon. It was a prominent commercial, political, cultural and religious center. The moon god, Nannar, and goddess, Ningal, were the patron divinities of the city. Ur is especially interesting to us because Abraham was born here about 2100 B. c. (Gen. 11: 3).

The University of Pennsylvania and the British Museum have been excavating here since 1922. The whole work is directed by C. L. Woolly. Jewelry, seals, and implements of copper and gold were discovered. These seem to date before 3500 B. c. The seals contain lists of kings previously

unknown. There were also found tablets of a literary, scientific and mathematical character giving lists of square and cube roots up to sixty. Vanity cases and make-up apparatus of 3000 B. C. were unearthed. These take the form of jars of cosmetics, combs, mirrors, and other equipment of ancient beauties. The temple of the moon goddess Ningal was found. It is the most perfect example of a fortified temple of the early time. Its proportions would do credit to any architect. The great temple tower of the moon god, prototype of modern church steeples, has been excavated.

A stone stele or slab of Ur-Engur, king of Ur (2300 B. C.), was found. It is five feet wide and fifteen feet high. On both sides there are beautifully carved reliefs depicting the ruler in various ways as worshipping Nannar, digging irrigation canals and building the temple tower.

A section of the city of Ur has been laid bare. The streets and foundations of the houses can be clearly seen. Abraham and his family walked these streets. They may have lived in some of these homes. Each house had a central court, upper gallery and penthouse roof just like the wealthier homes in Bagdad to-day. In the oldest Ur cemetery (3500-3200 B. C.), the tombs were exceptionally rich in contents. Not only were there found the usual pots and bowls but jewelry of gold, silver, lapis and carnelian displaying remarkably fine workmanship.

Babylon in the Bible. The garden in Eden was located in Babylonia (Gen. 2: 14). Nimrod's kingdom included Babylon (Gen. 10: 10). Abraham's birthplace was in Ur, in south Babylonia (Gen. 11: 31). Judah and Benjamin were carried into exile in Babylon by Nebuchadnezzar, 586 B. C. (2 Kings 25: 8-12). Cyrus permitted the exiles to return from Babylon to Jerusalem, 536 B. C. (Ezra 1 and 2). The events in Daniel are laid in Babylon (Dan. 2: 48). Babylon is sometimes used figuratively in the New Testament. In 1 Peter 5: 13 the reference is to the city of Rome, while in Revelation 14: 8 Babylon means the Roman world power as an opponent of Christianity.

Excavation in Babylon. One of the most comprehensive and thorough pieces of excavation ever done, was accomplished by the German Oriental Society from 1899 to 1917 at Babylon. The whole work was under the direction of Robert Koldewey (1855-1924), a past master in archæological work. Year in and out, he toiled unceasingly to lay bare the famous city on the Euphrates. All was done with scrupulous scientific accuracy. The walls, streets, gates, temples, palaces, citadels, canals and bridges were uncovered. The foundations of the tower of Babel were unearthed. Many inscriptions on bricks, cylinders and steles were dug up. Bas-reliefs, busts, statues and figurines of divinities were found. A good deal of finely-wrought jewelry was brought to light. Beautiful specimens of

stoneware and pottery were discovered. Everything of importance has been photographed. Plans have been accurately drawn. Inscriptions were carefully copied. Accurate maps have been made. All these results have been published in a monumental volume of unusual interest, *The Excavations at Babylon*.

Ashur. Assyria was settled by colonists from Babylonia about 2500 B. C. (Gen. 10: 11). The first capital was Ashur which like the country was named after the supreme god of the Assyrians. In 1902 the German Oriental Society began excavations at Ashur. The work, directed by W. Andrae, was continued until 1914. An immense amount of most valuable material has been dug up. This will be published in due time. Temples and palaces have been discovered. Inscriptions from every period of Assyrian history have been unearthed. An old Assyrian law-book was found. It contains a system of jurisprudence based upon laws and legal decisions. One tablet gives a list of gods worshipped at various temples and by various peoples in the Assyrian empire. Among these appears Habiru, god of the Habiru, who were very probably a branch of the Hebrews. Another tablet contains an account of creation, the fall of man, his destruction and recreation. Wall pictures, bricks, tiles, vessels, and other objects were brought to light.

Asia Minor. Asia Minor has many New Testament associations. Paul's three missionary jour-

neys included this territory. Here were located the churches of Galatians, Ephesians, and Colossians, to whom the apostle sent letters. Paul also wrote to Philemon who lived in Colossæ. The apostle spent three years in Ephesus (Acts 20: 31). In the same city tradition says the apostle John spent the last years of his life. The seven churches of Revelation 2 and 3 were in Asia Minor. Very important archæological work in the past has been done at Ephesus (Rev. 2: 1-7), by Wood, Hogarth, Benndorf and Heberdey. Excavations at Pergamum (Rev. 2: 12-17) have been conducted by Humann, Conze and Dorpfeld. Numerous antiquities from these sites can be seen in the museums of London and Berlin.

Antioch near Pisidia. Antioch, near the district of Pisidia, is in the province of Galatia. It is to be distinguished from the more important Antioch in Syria. The Galatian Antioch was visited four times by Paul in his missionary journeys (Acts 13: 14, 14: 21, 16: 6, and 18: 23). Its church was addressed by Paul in his letter to the Galatians (Gal. 1: 2).

Excavations, by the University of Michigan, directed by D. M. Robinson, were conducted at Antioch in 1924. Works of architecture and sculpture were discovered. The temple of Augustus was unearthed. The grand stairway to this shrine was laid bare. Paul and Barnabas must have walked over these steps. The foundations of two

Christian churches were found. One was a Byzantine structure in the form of a Latin cross. The other was a basilica of the fourth century A. D. which is one of the largest and earliest yet found. It probably would be the descendant of the congregation of the Gentiles founded by Paul and Barnabas (Acts 13: 48). At first, meetings would be held in private houses. Later an unpretentious Christian church would be erected. As the membership and resources grew, the splendid basilica would be built in the fourth century.

Sardis. Sardis is located in western Asia Minor. It was the capital of Lydia, and situated in the great eastern trade route in a fertile plain with manufactures of woolen stuffs, rugs and gold ornaments. It was a very prosperous city. Cræsus (560 B. C.), was the king of Lydia. He was the richest man in the world. Sardis was the first city to coin money. It was the seat of one of the seven churches of Revelation 3: 1-6.

The American Society for the Excavation of Sardis has carried on work here since 1910, except during the World War. H. C. Butler, W. H. Buckler and T. L. Shear have been directing the archaeological activities. The remains of a gymnasium, temples, stadium, theatre and necropolis have been unearthed. Tombs, Lydian and Greek inscriptions, vases, jars, coins, pottery, terra cottas, sculptures and jewelry have been found. The great temple of Artemis, buried under forty feet of earth, has

been excavated. It was one of the largest in Asia Minor. Each pillar was sixty-nine feet high with a diameter of six feet. In the early Christian centuries a small Christian church was erected within the temple, then in ruins. The apse at the east end is perfectly preserved, and the altar is still in place. This church was probably the descendant of the church mentioned in Revelation 3: 1.

Greece. Greece is prominently identified with early Christianity. In his second missionary journey, 51-54 A. D., Paul visited Athens (Acts 17: 15-34). He then spent eighteen months in Corinth (Acts 18: 11). He also visited Corinth in his third missionary journey, 54-58 A. D. (Acts 20: 23). Here he wrote his two letters to the Thessalonians, 52-53 A. D., and later, 58 A. D., his letter to the Romans. A church was organized in Corinth and Paul addressed two letters to the members, 57 A. D.

Corinth was not only a most important seaport but also a great center for commerce going east and west across the isthmus. Paul saw in this city a strategic position for the dissemination of Christianity. People were all the time coming and going by sea and land. Excavations have been conducted at Corinth from 1896 to the present time except during the World War. The work has been carried on under the auspices of the American School of Classical Studies at Athens. R. B. Richardson, T. N. Heermance, B. H. Hill and T. L. Shear have directed the excavations.

Important Greek and Roman remains have been discovered. The temple of Apollo built 600 B. C., a Roman theatre, the agora or public square, the famous fountain of Priene, and a Roman triumphal arch have been unearthed. Vases, busts, statues, reliefs, altars, terra cottas, and inscriptions have been found. These are all now housed in the museum erected near by. On a broken block of marble archæology has found there eight Greek letters, AGOG HEBR, which mean "Synagogue of the Hebrews." This may be an inscription from the synagogue in which Paul preached at Corinth. In Acts 18: 4 we read: "And he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks."

The sites, which have been described, are the main localities in Bible lands where exploration is at present being carried on. Archæological work is in its infancy. There is every prospect that an increasingly large amount of excavation will be done year by year. It is hoped that all the leading Biblical places will in due time be unearthed. This work is of supreme importance in throwing light on the history, customs, manners, ideas and religions of the Biblical peoples. Many a page of the Scriptures will thus be illumined. The Bible will become a new book filled with thoughts that breathe and words that burn.

III

THE NATURE OF ARCHÆOLOGICAL WORK

WE have seen what great activity is being manifested in the exploration of Bible lands. So much yet remains to be excavated that it can be said that archæology has thus far done little more than to scratch the surface. Thousands and thousands of mounds covering villages and cities have been untouched by pick and spade. It is fully expected that a new era in exploration is dawning because of the changed rule in several Bible lands since the World War.

The excavations have at times gone to a depth of one hundred and twenty feet. Sometimes several cities have been unearthed, one built over the other. Lachish (Josh. 10: 32), in southwest Judah, has been rightly called "A Mound of Many Cities," because eleven distinct strata have been discovered in the mound and each stratum represents the remains of a city. The oldest city dates from about 1700 B. C., and the latest from about 400 B. C. In the mound of Gezer (1 Kings 9: 16), southeast of Joppa, there are seven strata, that is, seven cities were found. The present Jerusalem is the eighth city on the present

site. In Troy, Asia Minor, nine strata were found, representing nine cities. The sixth from the bottom is the Troy of Homer.

Cities Built upon Cities. It seems strange to us to-day that the various strata in these mounds should represent different cities. It is to be remembered that the houses were mostly built of clay. When a city was conquered, every habitation was levelled to the ground and so formed a layer of soil. Another city would spring up on this layer. In these various strata different kinds of articles are found. These furnish clues to the age of the strata. The age of certain types of ceramics is known. The same is true in a measure of stone, copper, bronze and iron articles. W. M. F. Petrie has been a leader in interpreting the age of strata by pottery. This is known as sequence dating. Sometimes an inscription is found which, of course, furnishes chronological data.

The objects found differ a good deal. Sometimes temples, palaces, tombs, houses, shops, streets, theatres, statues, busts and altars have been unearthed. At other times the discoveries have been of smaller articles such as pitchers, jars, vases, cups, lamps, rings, bracelets and seals. In Babylonia and Assyria the most important finds have been inscribed tablets. These are made of clay and are usually small. They closely resemble a shredded wheat biscuit both in shape and size. They were baked in the sun or in a kiln so as to

become hard. It is thus that they have endured through so many centuries.

Thousands of Tablets. Vast numbers of these have come to light. R. W. Rogers, in 1915, said: "From the mounds that cover the ancient cities of Babylonia and Assyria there has come a vast store of tablets, which now number certainly not less than five hundred thousand in the various museums of the world. These tablets contain the literature of the two peoples, a literature as varied in form and content as it is vast in extent." In the temple archives at Sippar, on the Euphrates north of Babylon, Rassam found about sixty thousand tablets. In the palace of Ashurbanipal (668–626 B. C.), at Nineveh, some thirty thousand inscribed tablets were unearthed. An equal number was found by de Sarzec at Lagash in south Babylonia. J. H. Haynes found at Nippur in central Babylonia over twenty thousand tablets. E. Chiera, at Kerkuk in Assyria, dug up one thousand tablets during 1924–5. S. Langdon found, at Kish, north Babylonia, a library of tablets in 1923–4.

Light on the Ten Commandments. Such tablets are undoubtedly referred to in Exodus 31: 18 and 32: 15. "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God. And Moses turned, and went down from the mount, with the two tables of the testimony in his hand;

tables that were written on both their sides; on the one side and on the other were they written." These two tables, given to Moses, are usually represented as good-sized gravestones in Bible pictures and on stained glass windows. As a matter of fact, they were probably no larger than a shredded wheat biscuit or a cake of ivory soap.

The translation "table" is incorrect. The Hebrew word means "tablet," and should so be rendered in the passages from Exodus above quoted. The fact that Moses carried the "tables" in his hand, and not in his arms, shows they were small. Indeed on the way down Sinai the lawgiver probably carried the "tables," most of the way, in the pocket of his girdle for he needed both hands to steady his steps down the precipitous mountain-side. It must be remembered, too, that the original ten commandments had, most probably, no "reasons annexed." Each formed just one short sentence like the first, sixth, seventh, eighth and ninth. The only difference between the tablets given to Moses and those dug up in Babylonia and Assyria is in the material. In the one case they were of stone, in the other of baked clay.

Ancient Inscriptions. Sometimes large slabs six to ten feet in height have been discovered. These not only contain inscriptions, but in many cases, pictures of kings, priests, gods, sacrifices, tribute, battles and booty are found upon them. In Egypt there are no clay tablets as in Babylonia

and Assyria, but there are many inscriptions in temples, pyramids, tombs and upon obelisks and papyrus which has been remarkably well preserved on account of the dry climate.

A great many inscriptions have been read, but an immense amount of material yet remains untouched. The story of the interpretation of the Egyptian and Babylonian inscriptions, covering a century, is most interesting. One hundred years ago scarcely a word of these languages could be read. Now nearly all texts can be read with tolerable accuracy. Many scholars have contributed to this triumph of mind over many and varied difficulties, but two pioneers must be mentioned because of their signally great services.

J. F. Champollion (1790–1832), a Frenchman, found, in 1822, the key to the Egyptian hieroglyphics in the Rosetta stone containing the same inscription in three languages, hieroglyphic, demotic and Greek. The Greek, being known, gave a clue to the reading of the other two languages. H. Rawlinson (1810–1895), an Englishman, discovered, in 1851, the key to the Babylonian language in the Behistun inscription of Darius I (521–486 B. c.) This was also in three languages, Persian, Susian and Babylonian. From the Persian it was possible to interpret the Susian and Babylonian. Three languages are to-day waiting for a key to unlock them. These are the Hittite, Lydian and Cretan. Many inscriptions have been found in these lan-

guages which no one can yet read. No doubt there will be found in time a key which will unlock their meaning, and throw still greater light upon matters touched upon in the Bible.

Too great praise cannot be given the excavators in Bible lands. They have manifested great bravery and sacrifice. Intense heat, rainy seasons, swollen rivers, flooded lands, sand storms, lack of pure water and good food, ignorant and suspicious natives, unknown local dialects, groups of armed brigands, strikes among workmen, vermin, poisonous bugs and snakes—these are some of the trying conditions which must be endured. Some have even made the supreme sacrifice in their zeal for Biblical archæology. Such martyrs were the two eminent archæologists in Bible lands, George Smith (1840–1876), of the British Museum; and Howard Crosby Butler (1872–1922), of Princeton University. The monumental work done by the former at Nineveh, and by the latter at Sardis, can never be forgotten.

IV

THE CREATION IN GENESIS

THE Bible opens with a record of creation. Practically all scholars are agreed that there are two stories of creation in Genesis. The first extends from 1: 1 to 2: 4*a*, the second from 2: 4*b* to 2: 25. These differ in subject matter, diction, style and theology.

The first account distributes the creative acts among six days of twenty-four hours each with evenings and mornings. The writer well knew the week of seven days ending with a sabbath, a day of rest. He fits God's activity into this frame. Before the work of creation begins, there existed a watery mass (1: 2), "without form and void." Its origin is not mentioned. Out of it God formed the earth. The opening verses of Genesis should be read as follows: "In the beginning of God's creating the heaven and the earth, while the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters, then God said, Let there be light: and there was light." The Spirit of God means God in action.

There are really eight creative works, but in order to fit them into his six-day scheme, the writer

groups two works in the third and sixth days. The order is as follows:

1. Light (3-5).
2. Firmament dividing the waters (6-8).
3. (a) Dry land separated from the waters, (b) Vegetation (9-13).
4. Lights, sun, moon and stars (14-19).
5. Living creatures in the waters and birds flying in front of the firmament (20-23).
6. (a) Land animals, (b) Man (24-31).

The writer looked upon light and darkness as distinct entities, hence their creation at the outset. In chapter 2: 2, the Hebrew should be corrected to read: "On the sixth day God finished his work which he had made; and he rested on the seventh day from all the work which he had made."

The Second Story. In the second creation story (Gen. 2: 4b to 2: 25) the author begins with an arid land upon which nothing could grow. There is no grouping of creative acts into days. Some have inferred that in this second account all was created in one day (2: 4). The order is:

1. Man (9).
2. Trees (9).
3. Beasts and Birds (19).
4. Woman (22).

The reason why we have two creation stories in Genesis is probably because the author of Genesis found two differing accounts, and so placed them side by side in order that every one

could read both records and so see their agreements and differences. For the same reason there are other doublets in the Old Testament as the two accounts of the flood.

Archæological discoveries indicate that the first creation story is based upon Babylonian material which has been worked over a great deal. This is evident for two main reasons. The watery mass, out of which the earth was formed, refers to a condition seen annually in Mesopotamia. Every year the Euphrates and Tigris overflow their banks far and wide for many miles. A great inland sea is formed. When the inundation passes, the dry land appears with vegetation, trees, birds, animals and man. The author has this annual occurrence in mind when he describes the earth as being created out of a watery mass. Such a conception could not have arisen in Palestine or Arabia where there are no inundations.

What the Tablets Tell. The Biblical story is closely related to the Babylonian creation legend inscribed in seven tablets found by George Smith in 1875 among the cuneiform tablets in the British Museum. These came from Nineveh, from the library of Ashurbanipal, king of Assyria (668–626 B. C.). The tablets are, however, far older and can be traced back beyond 2000 B. C. The Biblical and Babylonian creation stories have these seven resemblances:

1. Chaos exists at the beginning.

2. There is an early creation of light dispelling darkness.

3. A firmament is created.

4. The heavenly bodies are created.

5. Animals and creeping things are created in Genesis while animals and living creatures of the field and plain are created in the Babylonian account.

6. The culminating act in each story is the creation of mankind.

7. There are seven days in the Genesis story and it is noteworthy that there are seven tablets in the Babylonian story.

There are also great differences in the stories. In the Babylonian account there is polytheism and mythology, but in Genesis there is monotheism and spirituality. Professor L. B. Paton has well said: "When we note these differences we perceive how the spirit of the Hebrew religion entered into the old Babylonian traditions like a fire burning out the dross. Though the Hebrews derived these traditions from Babylonia, they transformed them so completely that the divine character of the Old Testament religion becomes all the more apparent."

The second creation story (Gen. 2: 4a to 2: 25) has quite a different origin. The author has in mind the desert of Arabia, the cradle of the ancestors of the Hebrews. Here all is a dry sandy waste where nothing can grow except where springs gush forth and form an oasis where plants and

animals can thrive and men can live. All this is the prototype of the narrative in Genesis 2: 5-6.

No Babylonian account of creation has as yet been found which is similar to the second creation story of Genesis. There are, however, two Babylonian fragments which have important points of contact with the Hebrew record. In one of these, man is created out of clay mingled with the blood of the god Marduk. In the other, human beings are created out of clay by Marduk and the goddess Aruru. The clay is worked and trimmed to the desired form. Both Hebrews and Babylonians believed that the physical element in man had a divine origin.

Two Accounts Compared. The diction in the two Biblical stories differs a good deal, but this can be seen only in the original Hebrew where different words are used for the same creative processes. It should be noted that the creator in the first account is God, but in the second, Jehovah. The style in the two narratives is not the same. In the first it is fixed, formal, repetitious and prosaic. In the second it is free flowing, natural, simple and poetic. The theological conception differs. In the first narrative God is highly exalted. He creates all by His word. In the other, Jehovah is extremely anthropomorphic. He forms man out of the dust of the ground and breathes into him the breath of life. He plants a garden and makes trees grow. He forms birds and beasts

out of the ground and makes a woman out of the rib of the man.

The creation narratives of Genesis are packed with precious religious truths. Here we have one God, a person, self-conscious and self-determining. This God is in the world but separate from it. There is no room for pantheism or deism. God works in, by and through the laws of nature which are His usual mode of activity. A law of nature is a term expressing the invariable action of an unswerving will. God is the source of all life. The character of God is shown to be wise, powerful and loving. Man is the final work of God, the apex and crown of creation. He is in the image of God. Monogamy is taught. God made one man and one woman. This seems to be true of both creation stories. It is certainly true of the second. The origin of matter is unsolved in the Genesis narratives. In one a watery mass exists, and in the other an arid desert. Where did these come from? The authors do not tell us, but we may safely assume that their thought was that God made matter and that it was not eternal.

Attempts at Harmonizing. Various attempts have been made to harmonize modern science with the cosmogony of the Bible. Half a century ago Sir J. W. Dawson (1820–1899) in his *Origin of World According to Revelation and Science* (1877), Professor J. D. Dana (1813–1895) in his *Manual of Geology* (1880), and Professor A.

Guyot (1807–1884) in his *Creation or Bible Cosmogony in Light of Modern Science* (1884), made such attempts. These are all eminent scientific scholars as well as sincere Christian believers. Where they all fail is in their interpretation of the record in Genesis. They read into the Hebrew words forced, unnatural and illegitimate meanings which the soundest Hebrew scholarship cannot allow. It is interesting to note that Professor J. D. Dana, in the last edition of his *Manual of Geology* (1895), omits the chapter on cosmogony with which the book closed in the previous edition (1880). This was simply a confession of his error in attempting to harmonize the cosmogony of Genesis with that of science. No efforts at harmonization are now made by any leading Biblical or scientific scholars. Any one making such attempts to-day would betray a lack of knowledge of the Bible or of science or of both the Bible and science.

The science of the Bible is that of the age when it was written. The Biblical writers apparently had no scientific knowledge in advance of their time. Principal A. E. Garvie correctly says: "All that need be stated in general terms now is this, that we cannot accept the Bible as a textbook of science, astronomy, geology, biology, anthropology, or psychology, as in all these departments the writers were limited to the knowledge of their own age and surroundings." It is then a misuse of the

Bible to make it a standard for present-day scientific knowledge.

The Biblical writers were spiritual experts and not scientific specialists. The one purpose of the Bible is to teach religion and not science. Professor Marcus Dods (1834–1909) finely says: "It is not the object of the writers of Scripture to impart physical instruction or to enlarge the bounds of scientific knowledge. Every writing must be judged by the object the writer had in mind." This object of the Biblical writers has been admirably expressed by Paul in 2 Timothy 3: 15–17, "And from a babe thou hast known the sacred writings which are able to make thee wise unto salvation. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

V

THE ARCHÆOLOGICAL ORIGIN AND ANTIQUITY OF THE EARTH

ARCHÆOLOGY and allied sciences have revolutionized our ideas of the universe—especially of the origin and age of the earth and man. Several causes have produced this change. We now have greatly improved instruments such as telescopes, microscopes and photographic apparatus. There has been wonderful advance in such sciences as astronomy, chemistry, physics, geology and biology. The universe includes all existing things. It is the sum total of all creation.

A distinguished astronomer, C. G. Abbot of the Smithsonian Institution, said, May, 1927, that the number of stars amounts to thirty billions. It is not known whether they have planets revolving round them or whether any or all such planets are inhabited. Our sun is situated fairly near the center of the thirty billion stars. It is mediocre among them in size and brightness. Alpha Centauri, the nearest star to us, is so far away that it takes its light four years to reach us. Light travels at 186,000 miles per second. Our sun, which is of course a star, is ninety-three million miles distant

from our earth. The question is often asked whether any of the planets of our solar system is inhabited. An eminent astronomer, H. N. Norris of Princeton University, says that there is probably vegetable life on Mars but in all the other planets there is probably no life as the conditions seem against such.

'Old Dates and New. It was formerly supposed that the earth—and, indeed, the whole universe—was created about 4004 B. C. In some old Bibles this date is found in the margin of the first chapter of Genesis, though all students know that no date is given in the text of the Bible narration. Three hundred years ago there lived a great Hebrew scholar, John Lightfoot (1602–1675), vice-chancellor of the University of Cambridge. He declared: "The earth was created center and circumference, and the sky filled with water, and this was done, and man was created in the image of God, on October 23, 4004 B. C., at nine o'clock in the morning." Another outstanding Bible scholar of the same period was Archbishop James Usher (1580–1656). He advocated a similar date in his once famous work: *Annals of the Old and New Testament* (1650–1654). Of course, there was no basis in fact for such a date, but Usher's chronology was universally accepted until disproved by more recent investigations which show that creation took place at a period so remote that no date can be set except in great round numbers.

The International Geological Conference gave the following estimates as being in harmony with our present knowledge. The Paleozoic era began 360,000,000 years ago; the Mesozoic, 140,000,000 years ago; and the Tertiary, 40,000,000 years ago. Very recently entirely new data have come to light which apparently give a basis for more accurate information regarding the time of creation. Certain elements in nature are unstable and are constantly breaking up into different things. Thus uranium passes into radium and ultimately into helium and lead which are stable products. The rate of this transformation is fixed and is accurately known by experiment. The age of a rock can thus be estimated by measuring the amount of uranium and helium in it. Making every allowance for any inaccuracies in the measurements, it is probably safe to say that the earth is not less than three billions of years old. We may now read the first verse of the Bible: "In the beginning God created the heavens and the earth," not less than three billions of years ago.

The Earth's Origin. Two views hold the field as to how the earth originated. The older and still widely held theory is known as the Nebular Hypothesis so ably advocated by Laplace in 1796. It supposes an original nebular hot gaseous mass possessing a uniform rotation just as if it were a solid body. Portions from time to time were thrown off, forming our solar system, while a

nucleus remained in the center constituting our sun. The other view, known as the Planetesimal Hypothesis, has been advanced by T. C. Chamberlain of Chicago University. It postulates the sun as already in existence from the ingathering of a primal nebula. This was disrupted by tidal forces produced by the close approach and passage of another star. Secondary nebula resulted with the sun as the center. Some scientists hold that there is great truth in both views and that in the future there may be a union of both hypotheses with certain modifications.

Scientists now consider matter to be composed of two fundamental units called electrons and protons, bound together by radiation or light. Of these, an eminent scientist, M. I. Pupin of Columbia University has said: "There is just one mystery in the electrical science and that is where, when and how the tiny electron and its fond partner, the proton, came into existence. The sensible man will say, God created them, and God only knows when and where." This is simply another way of saying: "In the beginning God" (Gen. 1: 1).

Geological Theories. Formerly it was supposed that the interior of the earth was a molten mass. Volcanoes were regarded as the vent holes from this central fire. Recent investigations, however, have shown that the earth has a metallic center of great density which is due to the tre-

mendous pressure from the material above it. The density of the interior is probably also in part due to substances heavy in themselves since the core is probably made up of iron. The heat, near the surface of the earth, is caused by chemical action, friction from movements of the rocks but chiefly from radioactivity. Volcanoes are a superficial phenomena. The seat of their activity is probably not more than six miles below the surface. The liquid lava is due to the release of pressure on masses of rock heated above the melting point. Such lava finds an opening to erupt wherever there is a fault in the rocks of the earth's surface. Such faults exist around the shores of the Pacific. Hence volcanoes and earthquakes are apt to occur there.

The fossilized rocks are usually divided into four great areas: I, Paleozoic; II, Mesozoic; III, Tertiary; and IV, Quaternary. In the first are found cryptogomic plants, the earliest amphibians and reptiles. The second era has been called the age of reptiles. In the third mammals are found. The fourth is known as the age of man. The lower down one goes, life becomes more and more primitive, less developed and less organized. The sequence of life seems to be invertebrates, vertebrates, fishes, amphibians, reptiles, mammals, birds and man.

An eminent zoologist, G. H. Parker of Harvard University, says: "Sketched very broadly, it may

be said that during about the first two-thirds of the period in which life has been in the globe only invertebrates were present. These include sponges, corals, starfish, worms, crustaceans, insects, brachiopods, snails, clams and other shellfish. Vertebrates, or backboned animals, first arose about the beginning of the last third of the period of life on the globe, and the earliest fossil representations of this group were the fishes. These were followed, near the opening of the last quarter, by the amphibians which were succeeded by the reptiles, the mammals and the birds in the order named. Man has been present on the globe during somewhat less than the last hundredth of the total period of living things."

VI

THE ARCHÆOLOGICAL ORIGIN AND ANTIQUITY OF MAN

ARCHÆOLOGICAL investigations support the conclusion pointed to by other sciences—that man has been on the earth much longer than many have been accustomed to think and that our ancestors, very probably, originally came into this world by evolution.

It cannot be too strongly emphasized that evolution is not materialistic and atheistic, but spiritual and theistic. It is not the *cause* but the *mode* of creation—the method used by the Creator in bringing into being the myriad forms of animate and inanimate life. Evolution is descent with modifications. It is going on in the world to-day.

The evidences for evolution are found in the following seven departments of biology: (1) Comparative anatomy or morphology, the science of structure; (2) taxonomy, the science of classifications; (3) serology, the science of blood tests; (4) embryology, the science of development; (5) paleontology, the science of extinct life; (6) geographic distribution, the study of the horizontal distribution of species upon the earth's surface; (7) genet-

ics, the analytic and experimental study of evolutionary processes going on to-day.

Views of Scientists. Every human being has no less than one hundred and eighty vestigial structures in his body so that he is a walking museum of paleontology. Professor H. H. Newman says of these vestiges: "Man has never completely lost these characters; he continues to inherit them though he no longer has any use for them. Heredity is tenacious and stubborn, clinging persistently to vestiges of all that the race once possessed, though chiefly concerned in bringing to perfection the more recent adaptive features of the race."

Evolution is well-nigh universally accepted by all scientific men. The American Association for the Advancement of Science, with over 14,000 members, comprising most of the scientific men of the United States and Canada, affirmed, in December, 1922, without a dissenting vote, the following: "No scientific generalization is more strongly supported by thoroughly tested evidences than is that of evolution. The evidences for the evolution of man are sufficient to convince every scientist of note in the world." W. B. Scott, professor of geology and paleontology at Princeton University, says: "The whole trend of scientific opinion is strongly in favour of the evolutionary hypothesis." H. F. Osborn, research professor of zoology at Columbia University, writes: "The demonstration of evolution as a universal law of living nature is

the great intellectual achievement of the nineteenth century." G. H. Parker, professor of zoology at Harvard University, declares: "Practically all biologists to-day accept without any reservation descent with modification as a process of nature." H. H. Newman, professor of zoology at Chicago University, says: "The plain truth of the matter is that never before in the history of science has there been so nearly a unanimous acceptance of the principle of evolution." J. Arthur Thomson, professor of natural history at Aberdeen University, writes: "The evolution formula fits all the observed data. It is the key that opens all the locks." One of the foremost living anthropologists is Sir Arthur Keith, president of the British Association for the Advancement of Science. In his presidential address delivered August 31, 1927, he said: "We are now able to fill in many pages which Darwin had perforce to leave blank, and we have found it necessary to alter details in his narrative, but the fundamentals of Darwin's outline of man's history remains unshaken. Nay, so strong has his position become that I am convinced it never can be shaken." The eminent physicist, Sir Oliver Lodge, writes: "Evolution is a recognized process: that is truly the way in which things have come and do come into being." It is to such experts in biology, zoology, anthropology, geology, paleontology, physics and kindred sciences that we must look for a correct estimate of evolution. The man

in the pulpit, pew or street is in no position to express an authoritative opinion on such a subject. Neither is any state or national legislature competent to decide such a question. Moreover, we need to remember that men of science who are convinced that evolution is God's method do not consider this method—or any other—possible without some cause, and many of them see in the very marvel of the method a most convincing reason for believing in God.

Evolution Not a Cause. The foremost pioneer and interpreter of evolution, Charles Darwin (1809–1882), says: “But I may say that the impossibility of believing that this grand and wondrous universe with our conscious selves arose through chance seems to me the chief reason for the existence of God.” E. G. Conklin, professor of biology at Princeton University, writes: “It is incredible that the system and order of nature, the evolution of matter and worlds and life, of man and consciousness and spiritual ideals are all the work of chance.” Sir Oliver Lodge says: “Evolution is not a haphazard chance process, with survival value in what happens to suit the environment. More and more are leaders in science coming to recognize design, purpose and plan.”

It is to the great credit of the honoured and beloved, James McCosh (1811–1894), president of Princeton University (1868–1888), that he took a firm stand for theistic evolution at a time when

the current was most powerfully against such an attitude. He writes: "I saw that the most dangerous thing, which could be done to Christianity at Princeton, was to reiterate in the university pulpit, week by week, solemn declarations that if evolution by natural selection, or indeed evolution at all, be true, the Scriptures are false. This, I believed, would make students unbelievers, and so in my public preaching I supported evolution." Happily both for science and religion Dr. McCosh's three distinguished successors, Francis L. Patton, Woodrow Wilson and John G. Hibben have taken the same firm stand.

In view of all these facts we may now read Genesis 1: 1, "In the beginning God created the heavens and the earth" by the method of evolution. So also Genesis 2: 7, "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" by the process of evolution.

The Antiquity of Man. We are all interested in our ancestors. That eminent British statesman, Edmund Burke (1729-1797), says: "People will not look forward to posterity who never look backward to their ancestry." The brilliant English historian, Thomas B. Macaulay (1830-1859), writes: "People who will not take pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants." So filled with a

deep ancestral interest, we are to survey briefly some very remote branches of our family tree which refer to our forebears from about 500,000 B. c. to 25,000 B. c.

The oldest fossil remains, thus far found, may be grouped in five divisions. Each division represents a distinct human type. Experts, with tolerable accuracy, are able to reconstruct these men from the parts found. All is done in a scientific manner so that the results probably closely resemble what the originals looked like.

The Java man, *pithecanthropus erectus*, lived about 500,000 B. c. He was found near Trinil in the island of Java by Dr. Dubois during 1891. The remains are now in the Teyler museum, Haarlem, Holland. His height was about five feet six and a half inches. His brain capacity was nine hundred cubic centimeters. Formerly the Java man was called an ape man, one-half man and one-half sub-man. He is now, however, judged to be definitely human by leading scientists who have made a fresh and exhaustive study of the remains.

The Heidelberg man, *paleoanthropus heidelbergensis*, existed about 250,000 B. c. His remains were found in 1907 at a depth of eighty-two feet in the Maner quarry six and one-quarter miles from Heidelberg, Germany. The remains are now in the Heidelberg University museum. The brain capacity is about 1,000 cubic centimeters. The jaw is very primitive, heavy and clumsily con-

structed. The teeth are human, though larger than those of modern man.

The Piltdown man, *eoanthropus dawsonis*, is dated 100,000 B. C. He was found by Charles Dawson in a quarry four feet below the surface in Piltdown Common, Fletching Sussex, England, in 1911. The brain capacity is about 1,300 cubic centimeters. As the skull fragments were badly damaged and scattered by workmen before they came into scientific hands, there has been much controversy as to the nature and age of the Piltdown man. Rudely worked flints were found along with the remains. The Piltdown man can now be seen in the British Museum, London, England.

The Neanderthal man, *homo neanderthalensis*, lived about 40,000 B. C. He was found in the Neander Valley between Elberfeld and Dusseldorf, Germany, in 1857. The remains were discovered in a cave one hundred feet below the plateau and sixty feet above the Dussel River. They can now be seen in the Bonn, Germany, museum. The brain capacity was about 1,500 cubic centimeters. Remains of the Neanderthal type have been found in France, Spain, Belgium, Germany, Austria and Palestine. He was about five feet three inches high. His head was large, long and flat with ape-like brow ridges. He had scarcely any forehead. His neck was very muscular.

The Cro-Magnon man, *homo sapiens*, is dated about 25,000 B. C. He was discovered in 1868 in

a rock shelter, Cro-Magnon, at Les Eyzies, Dordogne, France. His brain capacity was from 1,530 to 1,900 cubic centimeters. He was tall, strong, intelligent and artistic. His remains can be seen in the Jardin des Plantes museum, Paris, France. The Cro-Magnon man should be especially interesting to us for we are all, probably, descended from this type. He is our infinitely great grandfather of 25,000 B. C. The other four types, Java, Heidelberg, Piltdown and Neanderthal became extinct and have left no representatives to-day.

The question is often asked how can a human be distinguished from a sub-human? There are four main criteria: The brain capacity in the lowest human type, the Java man, is nine hundred cubic centimeters in capacity; and in the highest type, the Cro-Magnon man, it is from 1,530 to 1,900 cubic centimeters. The brain of the gorilla and orang is from five hundred to five hundred and seventy cubic centimeters.

The average human brain weighs forty-eight ounces. The brain of the large gorilla weighs twenty ounces. Sir Arthur Keith affirmed, August, 1927, that "the only real distinction of a human brain from an anthropoid brain was a quantitative one." It is now generally recognized by scientists that wherever there is life, there is mind.

Another criterion is in the teeth which, in man, differ a good deal from the teeth of sub-man. The thickness of the skull furnishes another differ-

ence. In man it is from five to six millimeters; but in the lower creation it is twice as thick, being from ten to twelve millimeters. A fourth criterion is in the ridge on the brow of the sub-man, but which is not found in man.

It is of course possible, even highly probable, that types will be found which are so near the border line of man and sub-man that it will be hardly possible to decide in which category to place them.

VII

THE PARADISE OF GENESIS AND ARCHÆOLOGY

EVERY one naturally desires to know the birthplace of our first parents. The Bible writer had this same interest. We thus have the story in Genesis 2: 8-14. Here an enclosed park with every kind of beautiful fruit tree is laid out. Such parks with trees were common in Babylon where the owner and his family would walk in the cool of the evening (Gen. 3: 8). There were also sacred groves where certain divinities were worshipped.

The park lies eastward from Palestine in a district called Eden. A large river flows from this district into the park and probably by many branching canals irrigated it. Babylonian parks and gardens were thus irrigated by canals from the Euphrates and Tigris. As the river leaves the park it branches into four rivers. One of these is called the Pishon encircling the land of Havilah. Another river is named the Gihon, compassing the land of Cush. The third river is the Hiddekel flowing in front of Assyria. The fourth river is the Euphrates.

In this brief piece of ancient geography the two

ivers, Hiddekel, or Tigris, and Euphrates are well known. Assyria is certainly the great empire northeast of Babylon with its capital at Nineveh. Havilah and Cush are doubtful localities, but the former has usually been regarded as Arabia and the latter as Ethiopia. The two rivers, Pishon and Gihon, are unknown. No large river is known which is the source of the Tigris, Euphrates and the two unknown rivers. The district Eden is also unknown. Indeed the Tigris and Euphrates do not spring from a common source. Their nearest sources, in the Taurus mountains, are at least fifty miles apart.

A Lost "Cradle." This very indefinite information about the location of the cradle of the race has set scholars to speculate for well-nigh nineteen centuries. Much time, ingenuity and learning have been spent in the search for the exact location of Paradise. By actual count over eighty localities have been given as the site of the first home of mankind. They range all the way from Scandinavia to the South Sea Islands. Only a few of these can be mentioned.

Josephus (37-100 A. D.) and many church Fathers considered the ocean, encircling the earth, the source of the four rivers. The Pishon was supposed to be the Ganges and the Gihon, the Nile. Calumet (1672-1757), Rosenmuller (1768-1835), and some other scholars believed that the source river was a region of springs. The Pishon and

Gihon were mountain streams. The location of Paradise was in Armenia. Calvin (1509–1564), Huet (1630–1721), and Bochart (1599–1667), locate Paradise in lower Babylonia. The Pishon and Gihon were regarded as two channels by which the united rivers entered the Persian Gulf. Luther (1483–1564) believed that the great flood so altered the course of the rivers as to make it impossible to locate the park in Eden. Several scholars have resorted to allegory in describing the site of Paradise. Philo (20 B. C., 40 A. D.) considered Eden to be the soul delighting in virtue, while the source river was generic goodness and the four rivers were four specific virtues, prudence, temperance, courage and justice. Origen (182–251 A. D.) believed that Eden was heaven and the rivers were wisdom.

Views of Modern Scholars. More recently several eminent scholars have attacked the problem. The distinguished assyriologist, Friedrich Delitzsch (1850–1922) believed that Eden was the Babylonian plain and Paradise was a park near Babylon. Pishon and Gihon were canals running from the Euphrates, respectively on the west and east sides of that river. Two famous Old Testament scholars, Franz Delitzsch (1813–1890) and August Dillmann (1823–1894), considered Pishon the Indus, and Havilah, India. Gihon was the Nile and Cush was the Old Testament Ethiopia. The eminent orientalist, Paul Haupt (1858–1926), gives quite a different explanation which apparently

is more nearly that of the Scriptural record. He believes that we must not start with the conceptions of modern geography but with the quite different ideas of geography which the Biblical writer had in mind. Haupt thinks the narrative must be understood somewhat as follows. In northern Mesopotamia there was a large body of water suggested by a dim knowledge of the Black Sea. Here was the park in Eden and here was the source of the four rivers. The Euphrates and Tigris flowed southwards and ended in marshes. The Pishon, suggested by the Kerkha, starting more to the east, flowed into the Persian Gulf, supposed to be a river, then turning westward it encircled Havilah, Arabia, and finally ended in the Red Sea. The Gihon, suggested by the Karun, starting still farther to the east flowed at first southwards, then turning westwards, it encircled Cush, Ethiopia, and ended finally in the Nile. On the whole Haupt's interpretation seems to fit the Biblical narrative more accurately than any of the other explanations, although of course such geography is inconsistent with actual geography as known to-day. The ultimate source of the Hebrew Paradise seems to have been in Babylonia where there was the garden of God with the tree of life at the mouths of the four rivers, Euphrates, Tigris, Kerkha, and Karun. The Hebrews apparently transferred this location from the mouths of the rivers to their common source supposed to be in northern Mesopotamia where

God was supposed to dwell as stated in Isaiah 14: 13, and Ezekiel 1: 4.

Leading present day Old Testament scholars would probably agree in saying that the Biblical writer had only vague and indefinite ideas of geography east of Palestine. He was a man of his time in this knowledge. His geography of the park in Eden cannot harmonize with our modern exact knowledge of lands and rivers east of Palestine. This is not at all surprising for even Alexander the Great (356–323 B. C.) supposed that he found the sources of the Nile in the Indus because he saw crocodiles and beans there. Pausanias (second century A. D.) gives the tradition that “the same Nile is the river Euphrates which was lost in a lake, and re-emerged as the Nile in the remote part of Ethiopia.” The Biblical writer locates the cradle of the race somewhere east of Palestine in or near Babylonia in a region watered by a river, the supposed common source of the Euphrates, Tigris, and two unknown rivers, the Pishon and Gihon. Franz Delitzsch says: “The inspiration of the Biblical writers did not in matters of natural knowledge raise them above the level of their age; it need therefore cause no surprise if the Biblical representation of Paradise bears marks of the imperfect geographical knowledge of the ancients.”

Testimony of Archæology. Archæology supplements the Biblical writer's location of Paradise. Scientists are now quite agreed that there was

originally one human pair, the product of a long evolutionary process. Most scholars believe that Central Asia was the original home of mankind. There are ten main reasons for this belief. In brief these are as follows:

1. The oldest human remains, the Java man, 500,000 B. C., were found on the island of Java which was formerly part of the Asiatic mainland.

2. In 1921 in a cave southwest of Peking one premolar and one molar tooth were found. These go back to the lower pleistocene or early quaternary age.

3. Artifacts, the handiwork of prehistoric man, dating from 50,000 to 100,000 B. C., have been found in Central Asia. These consist of tools, implements, weapons and the like.

4. Sand-drifted ruins of a very great age have been discovered in Mongolia. These probably represent an ancient civilization.

5. Two species of anthropoid apes have been found in Asia. These are the orang in Sumatra and Borneo which were formerly parts of the mainland of Asia. Gibbons are found in southeast Asia. The anthropoid apes are not ancestral to man, but they are the sub-human creatures, so far known, most closely allied to man.

6. Remains of primates, the highest order of mammals, either ancestral to or closely related to the living anthropoids have been found in Asia.

7. Asia is the home of the highest and best or-

ganic life. Man's domestic animals and plants came from Asia.

8. Mongolia is the oldest dry land on the globe. It has been dry 20,000,000 years while other parts of the earth have been submerged.

9. The great size of Asia with varying life conditions would be favourable for the development of primitive man. It should be noted that the climate of Asia in prehistoric times was such as to make the land well watered and fertile.

10. Asia is centrally located to all other lands. Migrations going north, south, east and west could easily start from here.

Among the scholars locating the cradle of the race in Asia the following eight may be mentioned: Professor Henry F. Osborn writes: "The unknown ancestors of man probably originated among the forests and flood plains of Southern Asia and early began to migrate westward into Northern Africa and Western Europe." Professor John M. Tyler says: "But the climatic conditions of that time lead us to seek his original cradle somewhat farther northward than India or even Beluchistan, and nearer to if not in the great steppe zone of Central Asia." Professor R. S. Lull writes: "That Asia is the birthplace of mankind is seemingly established." Professor J. A. Thomson says: "The probability is that the cradle of the human race was in Asia." Sir Arthur Keith remarks: "When and where did the European kind

of man come into existence? All indications point to the East as his evolutionary cradle." Dr. Clark Wissler says: "Man originated in Asia." Professor E. G. Conklin writes: "From his earliest home, probably in the tablelands of Central Asia, successive waves of human migration have flowed forth in all directions." Dr. D. G. Brinton observes: "We have been taught by long tradition and venerable documents to look for the first home of primeval man 'somewhere in Asia' as Professor Max Muller generously puts it."

The Biblical writer was thus apparently right in locating the park in Eden eastwards from Palestine, but his site must now be moved at least 3,500 miles farther east, from the region of the Tigris and Euphrates to the tablelands of Central Asia.

A distinguished anthropologist, Dr. Ales Hrdlicka of the United States National Museum, is one among few scholars who still believes that south-west Europe was the cradle of the race. The main reasons for this view are three: 1. Many skeletal remains of prehistoric man have been found in Europe. The Heidelberg man 250,000 B. C., Pilt-down man 100,000 B. C., Neanderthal man 40,000 B. C., and the Cro-Magnon man were all discovered on this continent. 2. Very many artifacts have been unearthed in Europe. These consist of weapons, tools, implements, utensils, pottery, paintings and sculptures. 3. Europe is considered a good central point from which prehistoric man

could migrate into Africa, Asia and North and South America. It must be said, however, that Europe for very many years has been the scene of archæological investigations while in Asia a beginning has only quite recently been made.

Some, chiefly in the past, have suggested Africa as the original home of mankind. Charles Darwin in 1871 wrote: "It is somewhat more probable that our early progenitors lived on the African continent than elsewhere." Some recent finds in Africa have revived this belief in certain quarters. In 1921, in Rhodesia, the Rhodes man was found. He is more primitive than the Neanderthal man of 40,000 B. C. In 1924, at Taungs, Bechuanaland, fifty feet below the surface, an ape was discovered. Professor Raymond Dart places it in an intermediate position between man and no-man. The two species of anthropoid apes, nearest to man, the gorilla and chimpanzee are found in tropical Africa. The earliest known remains of anthropoid apes have been found in Western Egypt.

However as matters now stand, the great majority of the foremost scientists place Paradise in Asia. It is fully expected that further exploration in this continent will prove this belief to be the true one. The Metropolitan Museum of Natural History in New York, and the journal *Asia* are co-operating in financing the present expeditions, led by Roy C. Andrews, to the interior of Asia.

VIII

THE BIBLICAL AND ARCHÆOLOGICAL ORIGIN OF EVIL

THE origin of evil has been a puzzling problem in the past. An ever recurring question has been, how did evil come into the world? This same query was in the mind of the author of Genesis 3. He answers it to the best of his knowledge. He lived probably about 850 B. C., but his explanation was probably a very old tradition coming down from an extremely remote period. In the Eden district there is a park with many varieties of trees. Among them two with magical qualities, a tree of life and a tree of the knowledge of good and evil. These grew in the middle of the park. Jehovah permitted the man and woman to eat the fruit of all the trees except that of the tree of the knowledge of good and evil (Gen. 3: 9, 16, 17).

A serpent, a sly clever and mischievous creature, has the gift of speech like Balaam's ass (Num. 22: 28). It persuades the woman to eat of the fruit of the forbidden tree. She, after some hesitation, consents. The woman hands the fruit to the man who at once eats. The magical power of the fruit has the desired effect. Their eyes are opened

to know good and evil. When called to account for eating the forbidden fruit, the man blames the woman, who in turn blames the serpent. Punishment follows. The serpent is condemned to crawl on its belly and eat dust. The woman will have pain in child birth. The man must toil on land with thorns and thistles.

Many Interpretations. This story in Genesis has called forth a variety of interpretations. The tree of life means a magical tree bearing fruit which confers immortality on the eater. The tree of the knowledge of good and evil describes a tree which gives one such knowledge as only divine beings rightfully possess. This is certainly implied in Genesis 3: 22, "And Jehovah God said; Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever." Another interpretation of this tree is that its fruit enabled one to make moral distinctions. Before eating this fruit the man and woman were apparently non-moral or neutral just as children are. The fruit enabled them to judge right from wrong. If the tree of life would grant life forever then man is assumed, by the writer, to be mortal for by not eating this fruit he will not live forever (Gen. 3: 22).

The idea of the serpent speaking is widespread among primitive peoples who regarded animals as capable of speech. The thought of the writer is

that a serpent did the tempting. This seems to be proved by the fact that the serpent alone is cursed (Gen. 3: 14). Charles Hodge (1797–1878) rightly says: “The serpent is neither a figurative designation of Satan; nor did Satan assume the form of a serpent. A real serpent was the agent of the temptation, as it is plain from what is said of the natural characteristics of the serpent in the first verse of the chapter, and from the curse pronounced upon the animal itself, and the enmity which was declared should subsist between it and man through all time.”

Nowhere in the Old Testament is there any intimation that there was an evil spirit in the serpent. Andrew B. Davidson (1831–1902) correctly writes: “It is true Old Testament Scripture does not say directly anywhere that the Satan and the serpent were identical, or that the one used the other.” The first direct statement that the Satan was the tempter in the garden occurs in an Apocryphal book. In the *Wisdom of Solomon* (2: 23) it is said: “Because God created man for incorruption, and made him an image of his own proper being; but by the envy of the devil death entered into the world.” The *Wisdom of Solomon* was written in Greek by an Alexandrian Jew, probably, shortly before the Christian era.

This book seems to have set the example of regarding the serpent as the devil or Satan. “And the great dragon was cast down, the old serpent, he

that is called the Devil and Satan, the deceiver of the whole world " (Rev. 13: 9). " And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years " (Rev. 20: 2). The Old Testament prophets never discuss the origin of evil, neither does Jesus. George B. Stevens (1854-1906) says: " Our sources do not represent him as speaking of the origin of sin or as discussing its specific nature. On the contrary he speaks of sin as a fact of common observation and experience and discloses its nature by noting its manifestations." Paul traces the origin of evil to Adam: " For as in Adam all die, even so in Christ shall all be made alive " (1 Cor. 15: 22). In another passage the apostle refers evil to the serpent: " But I fear lest by any means, as the serpent beguiled Eve in his craftiness " (1 Cor. 11: 3).

Babylonian Analogies. The monuments of Babylonia and Assyria furnish in various ways analogies to the Biblical story of the fall. The narrative in Genesis 3 has a Babylonian background. This was to be expected, for the garden was in the Eden district bordering on the Babylonian rivers Euphrates and Tigris (Gen. 2: 14). Sacred trees were very common among the Semitic peoples. W. Robertson Smith (1846-1894) says: " There is abundant evidence that in all parts of the Semitic area trees were adored as divine. It is deadly danger to pluck so much as a bough from

such a tree; they are honoured with sacrifices, and parts of the flesh are hung on them, as well as shreds of calico, beads, etc." Trees of life are pictured on Babylonian seals and monuments with divinities worshipping them. A Sumerian inscription, much mutilated, speaks of a forbidden cassia plant which man touched and ate. The punishment was sorrows in life and finally death. The Canaanite high places, or sanctuaries, had sacred trees and stone pillars in which the divinity was supposed to dwell (2 Kings 18: 4). The Asherah, often mentioned in the Old Testament, were sacred poles, symbols of trees (Isa. 17: 8; 1 Kings 16: 33; 2 Kings 21: 7). Relics of tree worship are found in the Old Testament as "the oak of Moreh" (Gen. 12: 6), "the oaks of Mamre" (Gen. 13: 18), and "the palm tree of Deborah" (Judg. 4: 5).

Serpents were objects of worship in antiquity. This was especially true in Egypt. The diadem of the Pharaohs was adorned with a uræus serpent. In Babylonia serpents are often described and pictured. They are usually considered the adversaries of man. In the Gilgamish Epic a serpent robs this hero of the plant of healing. A similar tradition is found in a hymn to Ishme-Dagan and on a Gudea cylinder. A seal represents a sacred tree having seven branches with two persons on each side. Behind one of them is the wriggling form of an upright serpent. Some consider this a represen-

tation of the fall, but the seal has no inscription upon it.

Remnants of serpent worship are found in the Old Testament. In Numbers 21:9, we read: "And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked upon the serpent of brass, he lived." It was a common belief that looking upon the image of a noxious creature produced curative effects. The Israelites worshipped this same serpent from the time of Moses, 1200 B. C., to that of Hezekiah, 715 B. C. In 2 Kings 18:4, it is said of Hezekiah: "And he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it." The chief reason for this worship of the serpent for five hundred years was because of its supposed healing power. We thus see that Babylonia was the chief quarry from which the author of Genesis 3 dug the material for his story of the fall. He has worked over this matter a good deal. It has been monotheized and spiritualized and made the vehicle of important religious truths.

Other Explanations. More recently another explanation of the origin of evil is commending itself to scholars. This comes from archæology and allied sciences such as anthropology and biology. It is assumed as true that man came from a lower order of life by evolution or development. In this sense an animal is the real cause of evil in

man. Not a serpent outside of us but one within us originates evil. There still clings to man qualities derived from this ancestry. If we have one hundred and eighty inherited physical characteristics, why should we not have mental and spiritual inherited characteristics? The Greeks sculptured a race of beings, called centaurs, having human heads and animal bodies. We are all centaurs made up of the human and the animal. The animal in the best of us exercises too much control.

We may quote here the opinion of several scholars who accept this view of the origin of evil. Professor A. S. Peake, Manchester University, says: "Evolution provides us with an explanation of the origin of sin which, while it may not account for everything, accounts, nevertheless, for much. Sin may thus be regarded as on one side an anachronism, to use a term which has been applied to it, as the survival from a lower stage into a higher." Professor F. R. Tennant, Cambridge University, writes: "There is thus every reason to believe that the awakening of man's moral sense or sentiment, his discovery of a law by which he came to know sin, was an advance accomplished by a long series of stages. Consequently the origin of sin, like other so-called origins, was also a gradual process rather than an abrupt and inexplicable plunge." Professor Durant Drake, Vassar College, says: "But actually, mankind inherited from its brute ancestry instincts which, unguided, wrought

great harm." R. S. Moxon writes: "Sin is the universal tendency in man, inherited by him from his animal ancestry, to gratify the natural instincts and passions and to use them for selfish ends." Archdeacon James M. Wilson says: "To the evolutionist sin is not an innovation, but is the survival or misuse of habits and tendencies that were incidental to an earlier stage in development."

IX

THE HEBREW AND BABYLONIAN FLOOD

THE Biblical story of the flood is familiar to all. From early childhood most have known of Noah and the ark. The story has been often visualized in art. It would be more accurate and intelligible to read "barge" instead of ark. The record of the flood is found in Genesis 6: 5-9: 17.

Practically all scholars now regard this material as made up of extracts from two documents which have been interwoven by the author of Genesis. This was a common procedure in Semitic writings as archæology abundantly proves. The grounds for this analysis are mainly diction, style, subject matter and theology, which differ in the two documents.

As we have already seen, the story of creation in Genesis 1 and 2 is likewise made from two documents which the author pieced together. Of the two flood narratives, the older source is usually designated by "J" and the younger by "P." These letters designate a leading characteristic in the respective documents. The "J" source is so called from the use of Jehovah as the divine name.

The other document is called " P " because it deals so largely with Priestly matters.

Differences in the Documents. The two documents, in describing the flood, agree very closely, but in a few particulars they differ somewhat as the following comparison shows:

| J | P |
|---|---|
| Seven pairs of clean animals and one pair of unclean enter the ark (Gen. 6:23). | One pair of every kind of animals enter the ark (Gen. 6:19-21). |
| The cause of the flood is rain (Gen. 7:4). | The cause of the flood is a cosmic convulsion (Gen. 7:11). |
| The flood lasts sixty-one days (Gen. 7:4, 12; 8:8, 10, 12). | The flood lasts one year and ten days (Gen. 7:11; 8:14). |

The Extent of the Flood. It was formerly supposed that the Biblical flood covered the whole earth. In Genesis 7: 19 we read: " And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered." Scholars now consider the Biblical flood to have been of a local nature, extending over a part of the small world known to the Hebrews. There are several reasons for this view. The Hebrew word rendered earth (Gen. 7: 19) can also mean district or territory. The dimensions of Noah's ark were four hundred and fifty feet long, seventy-five broad and forty-five high. Such a vessel could not be large enough to hold specimens of animals from all over the earth. The legends of floods in many parts of the world are not neces-

sarily derived from the Biblical flood but in some cases are indigenous to the country where they are found. In other cases the flood stories have been carried by travellers from other lands. In speaking of the flood stories in various parts of the world, J. G. Frazer says: "Many of these resemblances are to be explained by simple transmission, with more or less of modification, from people to people, and many are to be explained as having originated independently through the similar action of the human mind in response to similar environment." Geologists report that there is no evidence of a universal flood since man has appeared upon the earth.

The Babylonian Flood. One flood legend is of peculiar interest to the Bible student because of its resemblance to the flood in Genesis. In the British Museum, George Smith found, in 1872, a narrative on twelve cuneiform tablets containing an epic poem in twelve cantos. These tablets came from Nineveh from the library of Ashurbanipal (668–626 B. C.), king of Assyria. The eleventh tablet contains the Babylonian flood story. The Babylonian Noah is called Ut-Napishtim. The gods decide to destroy Shurippak, a city on the Euphrates, by a flood. The cause of the flood was the prevalence of wickedness. Ea, god of wisdom, warns Ut-Napishtim in order to save him because of his piety. This god addresses the Babylonian Noah as follows:

*"Frame a house, build a ship.
Forsake thy possessions, seek to save thy life;
Abandon thy goods, and cause thy soul to live;
Bring up into the midst of the ship the seed of life
of every sort;
As for the ship which thou shalt build,
Let its form be long;
And its breadth and its height shall be of the same
measure.
Upon the deep then launch it."*

Ut-Napishtim relates how he obeyed the god's commands:

*"On the fifth day I began to construct the frame of
the ship.
In its hull its sides were one hundred and twenty
cubits high,
And its deck was likewise one hundred and twenty
cubits in breadth;
I built on the bow, and fastened all firmly together.
Then I built six decks in it,
So that it was divided into seven storeys.
The interior of each storey I divided into nine com-
partments.
I drove in plugs to fill up crevices."*

After building the ship Ut-Napishtim embarked with his possessions:

*"With all that I possessed I laded it:
With the seed of life of every kind that I possessed,
I laded it.
I took on board all my family and my servants;*

*Cattle of the field, beasts of the field, craftsmen also,
all of them did I take on board."*

At the approach of the flood, Ut-Napishtim was terrified:

*"I feared to look upon the earth;
I entered within the ship, and closed the door.
Six days and nights
Raged winds, deluge, and storm upon the earth.
When the seventh day arrived, the storm and deluge
ceased,
Which had fought like a host of men;
The sea was calm, hurricane and deluge ceased.
I beheld the land and cried aloud:
For the whole of mankind were turned to clay;
Hedged fields had become marshes.
I opened a window, and the light fell upon my face."*

The ship grounded on Mount Nisir, east of the Tigris River, and remained there six days:

*"When the seventh day arrived,
I brought forth a dove, and let it go.
The dove went to and fro;
As there was no resting-place it turned back.
I brought forth a swallow and let it go.
The swallow went to and fro;
As there was no resting-place it turned back.
I brought forth a raven and let it go.
The raven went, and saw the decrease of the water;
It ate, it waded, it croaked, it turned not back."*

Ut-Napishtim leaves the ship and offers sacrifice:

*"Then I sent forth everything towards the four winds
of heaven;
I offered sacrifice.
I prepared an offering on the summit of the moun-
tain."*

The god Bel becomes favourably disposed to Ut-Napishtim and takes him and his wife to the Babylonian paradise:

*"Bel turned to us, he stepped between us, and blessed
us, saying:
Hitherto Ut-Napishtim has been a mortal man, but
Henceforth Ut-Napishtim and his wife shall be like
unto the gods, even unto us, and
Ut-Napishtim shall dwell far away at the mouth of
the rivers.
Then they took me, and far away at the mouth of
the rivers they made me to dwell."*

The above passages show remarkable resemblance to the Hebrew flood story. The more important of these are as follows:

1. Noah is tenth in descent from Adam; Ut-Napishtim is tenth in descent from the first man.
2. The cause of the flood in both records is the sin of mankind.
3. The purpose of the flood in both records is to punish sin.
4. Noah and Ut-Napishtim are saved because of piety.
5. Noah and Ut-Napishtim forewarned of approaching flood.

6. Noah and Ut-Napishtim instructed to build a vessel.

7. Hebrew and Babylonian vessel contained seed of all kinds of life.

8. In both records water covers high mountains and all life is destroyed except what was in the ark and ship.

9. Noah sends forth a raven and two doves; Ut-Napishtim sends forth a dove, swallow and raven.

10. Noah offers sacrifices on leaving the ark; Ut-Napishtim offers sacrifices on leaving the ship.

11. God blesses Noah; Bel blesses Ut-Napishtim.

Origin of Hebrew and Babylonian Flood.
The Hebrew and Babylonian flood had its origin very probably in an inundation of Euphrates and Tigris rivers. The melting snows in the mountain sources of these streams cause every year an overflow which covers a vast inland territory with water many feet deep. Some unusually great inundation would be caused by prolonged rain and perhaps winds from the Persian gulf. We may compare the great Mississippi flood of 1927 which covered 20,000 square miles and drove 800,000 people from their homes. More than 1,000 boats were drafted into service under Red Cross direction.

Some such catastrophe in Babylonia gave rise to the Hebrew and Babylonian flood stories. Noah and Ut-Napishtim constructed big barges for them-

selves, their families and certain animals. This historical fact would receive additions and modifications as it was transmitted orally for many centuries. The author of Genesis 6: 5-9: 17 found two such traditions and combines them in his story. The Babylonian flood narrative seems also to be made up of two separate documents. That the flood occurred in the region of Babylonia is proved by the fact that Noah's ark rested on the mountains of Ararat north of Babylonia (Gen. 8: 4). Furthermore the Hebrews very soon after the flood erected a tower in Babylon (Gen. 11: 1-9). The Babylonians, themselves, as we have seen, locate the beginning of the flood at a city on the Euphrates, and the ship landed on Mount Nisir east of the Tigris River.

Religious Value of Hebrew Flood Story. As the Babylonian flood story can be traced beyond 2000 B. C., when Abraham lived, the Hebrews very probably derived their flood tradition from Babylonia. The Hebrews originally came from Ur in Babylonia (Gen. 11: 31), and would be very familiar with any flood traditions of their ancestral home. It is the glory of the Hebrews that they monotheized these flood stories, spiritualized them and made them the vehicles of the most important religious truths. This is the view of the ripest Old Testament scholarship which is accurately represented in the following words of two leaders in Biblical learning.

Professor Robert W. Rogers, of Drew Theological Seminary, says: "What now is the relationship of these two narratives? It seems to me quite clear that the material of the Hebrew narrative goes back undoubtedly to this Babylonian original. This ancient story becomes, in the hands of Hebrew prophet and priest, simply the vehicle for the conveyance of a spiritual truth concerning an ethical and moral God." Professor Harlan Creelman, of Auburn Theological Seminary, writes: "This important fact, however, is to be noticed, that these early traditions, which were ultimately derived from the Babylonian literature, were born again by the lofty, transforming power of the Hebrew religious endowment, and were largely stripped of the polytheistic and crass elements found in the Babylonian originals and were made the vehicles of conveying profound religious truths to the Hebrews."

X

THE TABLE OF THE NATIONS

THE tenth chapter of Genesis is commonly called the table of the nations. It was formerly a dry, uninteresting, unedifying and largely obscure list of names. Now all is changed. The chapter has become a most interesting, valuable and instructive historical and geographical document.

This marvellous change has been wrought by the pick and spade. Archæology has resurrected these peoples so that they now live, move and have their being before us. The author, in writing the chapter, has combined selections from the same documents, "J" and "P," which, as we have seen, he used in writing the stories of the creation and flood. From "J" come verses 8-19, 21-30, while from "P" are derived verses 1-7, 20, 31-32.

Small World of the Hebrews. There are ninety-two names in the tenth chapter of Genesis. These do not refer to individuals but to races, tribes and clans. It is true the names are spoken of as sons of Japheth, Ham and Shem. This was a common method in antiquity of describing the origin of peoples. Thus the Hellenes or Greeks

traced their descent from Hellas whose four sons, Dorus, Æolus, Ion, and Achæus, were the fathers of the Dorians, Æolians, Ionians and Achæans. The races, tribes and clans in this chapter are personified. A modern example of such a genealogy would be somewhat as follows: Uncle Sam is the son of John Bull; New England is the son of Uncle Sam; Massachusetts, Rhode Island and Connecticut are the sons of New England.

We have seen that the flood was local. It covered the small world as known to the Hebrews (Gen. 6: 7). A similar meaning must be given to the earth of the sons of Noah. In Genesis 9: 19 we read: "These were the sons of Noah; and of these was the whole earth overspread." In Genesis 10: 32, it is written: "These are the families of the sons of Noah, after their generations, in the nations; and of these were the nations divided in the earth after the flood." In these passages the earth is the limited world known to the Hebrews. This is evident from the fact that the sons of Japheth, Ham and Shem are settled in the territory from Armenia in the north to Ethiopia in the south, and from Elam in the east to Tarshish in the west.

The author of this chapter, apparently, had no knowledge of the great African continent, nor of Northern Europe, Asia, Australia and North and South America. The nations mentioned all belong to the Caucasian race and so are white. A common mistake has been to consider the Hamites as

black, or negroes. They were really the Hamitic branch of the Caucasian race. The writer seems to know nothing of the yellow, brown, black and red races who were living in his time.

The author knew that Noah had three sons. His aim is to apportion the earth known to him among them. His point of view seemed to be based on geographical considerations. He finds a group of peoples in the north occupying Asia Minor, Northern Syria and Mesopotamia. He regards these as the sons of Japheth. In the south the writer knows of certain peoples living in North Africa, West Arabia and Canaan. He considers these as sons of Ham. In the middle between the sons of Japheth and Ham, there were peoples inhabiting Arabia and adjacent lands. These are regarded as the sons of Shem.

One is surprised that Canaan is regarded as a son of Ham (Gen. 10: 6), since we now know that the Canaanites were Semites. The explanation seems to be that the Canaanites, being Phœnicians, were a great sea-faring people in close touch with Egypt, which deeply influenced them. Then, too, the Hebrews despised the Canaanites and regarded them as an inferior people (Gen. 9: 25, 26). They are thus classed among the Hamites. In Genesis 10: 15, Heth is called a son of Canaan, but archæology has proved that the Hittites were not Canaanites. They may be here so classed because there were Hittite settlements in Palestine among

the Canaanites (Gen. 23: 3, 5, 7, 10, 15). There was probably also intermarrying between Hittites and Canaanites.

Elam is called a son of Shem (Gen. 10: 22), but the Elamites were not Semites. The inscriptions show, however, that there was an early infiltration of Semites into Elam when Elam was under Babylonian rule. The usual order of the sons of Noah is Shem, Ham and Japheth (Gen. 6: 10; 7: 13; 9: 18; 10: 1), but in the tenth chapter the author reverses this order and gives Japheth, Ham and Shem. He does this so as to eliminate, as soon as possible, Japheth and Ham and their descendants from his history and so give place to Shem and his descendants who alone are to figure in the later narrative.

Names Illumined by Archaeology. Probably no chapter of the Bible has had so much light thrown upon it by archæology as the tenth of Genesis. This is very evident if we only take as illustration the seven sons of Japheth (Gen. 10: 2)—Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.

Gomer is the name of the Gimirrai mentioned in the Assyrian inscriptions. They are the same people as the Cimmerians mentioned by Homer. They inhabited Cappadocia in Asia Minor. Their original home was in Southern Russia, north of the Black Sea. Gomer is mentioned in Ezekiel 38: 6.

Magog (Ezek. 38: 2; 39: 6; Rev. 20: 8) is prob-

ably a contraction of the Assyrian Mat-Gog, meaning Land of Gog. The people of Gog were most probably the Scythians who in 630 B. C. invaded Asia from Northeast Europe. They spread great terror and desolation. This is alluded to in Jeremiah 4: 3-6: 30. The approaching dire calamities in Ezekiel 38 and 39, as well as in Revelation 20: 8, are based on memories of this Scythian invasion.

The Madai are the Medes frequently mentioned in the Bible as well as in the Assyrian inscriptions from 912 B. C. onwards. They lived east of Assyria, south of the Caspian sea and north of Persia. Their capital was Egbatana now called Hamadan. The combined armies of the Medes and Neo-Babylonians defeated Nineveh 612 B. C. The Medes were conquered by the Persians under Cyrus 550 B. C.

Javan are the Ionians, Greeks inhabiting the coast lands of Western and Southern Asia Minor, and also the Ægean islands. The Assyrians called them Javanu. Javan is mentioned in Isaiah 66: 19; Ezekiel 27: 13, 19; Daniel 8: 21; 10: 20; Joel 3: 6, and Zechariah 9: 13.

Tubal is the name of the Tabali in the Assyrian inscriptions, being mentioned as early as 1100 B. C. They lived east of Cappadocia and south of the Black Sea. They are referred to in the Bible in Ezekiel 27: 13; 32: 26; 38: 2; 39: 1 and Isaiah 66: 19.

Meshech refers to the Mushku, who are found

in the Assyrian inscriptions of 860 B. C. and subsequently. They lived east of the Tabali.

Tiras is a name found in Greek as Tarsenoi and in Egyptian as Turusa. They lived on the north shores and islands of the Ægean Sea. They were chiefly engaged in piracy. The consideration of these seven sons of Japheth shows that archæology has put them on the map. What were formerly mere names are now living nations.

Heth and Amorite. Heth and Amorite are two peoples upon whom archæology has thrown an unusually large amount of light. Formerly we knew next to nothing about them. Heth is mentioned in Genesis 10: 15; 23: 10; Joshua 1: 4; Judges 1: 26; 1 Kings 10: 29; 11: 1, and 2 Kings 7: 6, but these passages give little information about this people. The Egyptian and Assyrian inscriptions show them to be the Hittites who had a great empire in Asia Minor and North Syria from 1600 B. C. to 700 B. C. Carcemish on the Euphrates and Kadesh on the Orontes were two of their principal cities. They had settlements as far south as Hebron, where Abraham purchased a burial place from Ephron the Hittite (Gen. 23: 10).

Esau married a Hittite (Gen. 36: 2). One of David's warriors was Uriah the Hittite (2 Sam. 11: 6). Their power and importance are seen in the fact that Ramses II (1292-1225 B. C.) made a treaty with a Hittite king and married his daughter. This is the oldest treaty in existence between

nations. The Hittites have left a great many sculptures and inscriptions. The latter as yet cannot be read. From the material already found scholars like W. Wright, P. Jensen, J. Garstang and A. E. Cowley have written important volumes on the Hittites.

The Amorite (Gen. 10: 16) is another people who have been wonderfully illumined by archæology. They are referred to in several Biblical passages, but very little could be gathered about them from these references. Professor A. T. Clay (1866–1925), in a volume, *The Empire of the Amorites* (1919), has, for the first time by the aid of archæology, shown what a powerful and influential people the Amorites were. Their empire, at its greatest extent, included Syria, Northern Palestine and Northern Mesopotamia. Their capital was Amurru on the Euphrates which was also the name of the empire. They reached their highest civilization about the fourth millennium B. C. Before 3000 B. C. the Amorites entered Babylonia and spread their civilization there. The name Amorite is sometimes used in the Bible for the pre-Israelitish population of Palestine (Gen. 14: 7; 15: 16; 48: 22; Deut. 1: 7; Josh. 10: 5; 1 Sam. 7: 14, and Amos 2: 9, 10).

Pictures of Biblical Peoples. Archæology not only furnishes much written information about Biblical peoples, as we have seen, but it also, in many cases, gives their portraits. On the walls of

many tombs and temples there are paintings and bas-reliefs of these peoples. The facial types of Sumerian, Babylonian, Assyrian, Egyptian, Syrian, Amorite, Hittite, Philistine and Phœnician are now well known. Thus the various nations mentioned in the Old Testament are made to live before our eyes in a manner which we could not have anticipated.

The religious message in the tenth chapter of Genesis is of inestimable value for all time. It shows that all mankind are descended from Noah. Hence all are of one blood and must be regarded as brothers. By teaching the universal fatherhood of God, Jesus made this idea of brotherhood supreme (Matt. 5: 43-48). Paul emphasized the same truth in his message to the Athenians: "And he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitations; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us; for in him we live, move and have our being; as certain even of your own poets have said, For we are also his offspring" (Acts 17: 26-28). The world, as never before, is gradually coming to realize this idea of brotherhood between nations and individuals.

XI

THE TOWER OF BABEL

THE story of the tower of Babel in Genesis 11: 1-9 is quite familiar to every one. This tower might more accurately be called the tower of Babylon, the capital city of Babylonia which is the country between the lower Euphrates and Tigris rivers. In the Old Testament (Gen. 10: 10) this territory is called Shinar, probably a variation of the very old name Sumir meaning south Babylonia. Babylon was originally a small town, the capital of a little city state. Its importance grew as its rulers conquered other city states in Babylonia. The king of Babylon, Hammurabi (2123-2081 B. C.), probably the Amraphel of Genesis 14: 1, united all Babylonia into one state. He did much for the development of Babylon so that it became the worthy capital of a great kingdom, stretching as far as the Mediterranean sea.

Babylonian Towers. About 5000 B. C. the Sumerians, a non-Semitic people, came into Babylonia. They migrated from some mountain land east of Babylonia. They were probably the first settlers in the land between the Euphrates and Tigris. They dug canals for irrigation, cultivated

the fields, and founded cities. These Sumerians were a religious people, and built temples for their divinities. No less than four of their temples have been found in Babylon. Each temple had a tower separate from it but connected with it.

These towers were solid structures and consisted of platforms, each slightly smaller than the one below. They resembled a step pyramid. On the topmost platform was a shrine with an image of the divinity. The different platforms were reached by a ramp on the outside. The origin of these platform towers lies in the fact that the Sumerians, in their old homeland, worshipped their divinities on elevations such as hills or mountains. In Babylonia all is flat so the Sumerians constructed towers to resemble the hills and mountains of their fatherland on the tops of which worship was conducted. The church steeples of to-day are the direct descendants of these old Sumerian temple towers; so, too, are the minarets of mosques as well as the mediæval bell towers.

The Tower of Babel. The excavations under Koldewey brought to light the foundations of the tower of Babel. For many centuries it had been a quarry where people carried away all the bricks needed for building purposes. It is possible, however, to restore this tower from the data in the inscriptions of Assyrian and Babylonian kings, especially Esarhaddon (681-668 B. C.), Ashurbani-pal (668-626 B. C.), Nabopolassar (625-604 B. C.),

and Nebuchadnezzar (605–562 B. C.). The bottom platform was three hundred feet in length and breadth, and one hundred and twenty feet in height. The next platform was smaller, being sixty-five feet high. The third, fourth, fifth and sixth platforms were each twenty-five feet high, but each was smaller than the one below. The top platform containing the shrine was fifty-six feet high. The total height was thus about two hundred and twenty-five feet. There were in all seven platforms. Seven was a sacred number derived from the sun, moon and five planets.

The tower of Babel was called in the Sumerian language Etemenanki, meaning house of the foundation of heaven and earth. It was situated close to the temple of Marduk, the supreme god of Babylon and indeed of Babylonia. This has also been excavated. It bore the Sumerian name of Esagila, meaning the lofty house. In modern language, then, the tower of Babel was the seven-story steeple of the church of Marduk in Babylon. Such steeples or towers were common to all the Sumerian temples in Babylonia. The one at Ur, connected with the temple of the moon god, is now being excavated.

Significance of Tower of Babel. The tower of Babel was evidently built by some very early Sumerian king of Babylon whose name is unknown. The structure for some reason was apparently unfinished. For many centuries it remained a vast

ruin, inspiring awe and wonder. It would be one of the wonders of the Babylonian world. Political disturbances, lack of funds, earthquake, lightning, or storm may have stopped all work upon the tower. The builders then would scatter to their homes in Babylonia and other lands where different languages and dialects would be spoken.

In the course of centuries folk lore was busy weaving tales of a confusion of tongues and a separation of the builders who were guilty of aiming to erect a structure that should reach the very heaven where Jehovah had His abode. This arrogance was regarded as the primal cause for the confusion of tongues and the scattering of peoples. The writer, of course, knew of the separation of nations in the tenth chapter of Genesis, as well as of the various languages spoken. He tries to account for all this by recording the old oral tradition which we now find in chapter 11: 1-9. The story comes from the writer called J who, as we have seen, has a very naive anthropomorphic idea of Jehovah.

The Origin of Language. The story of the tower of Babel raises the query as to the real origin of language. Archæology and allied sciences help to answer this question. Most primitive man, very probably, spoke at first by interjections. The different interjections expressed different emotions. This is exactly the mode of communication still used by the creatures below man. Ges-

tures would also be used by primitive man. Even to-day man often uses interjections and gestures in communicating ideas. Mankind, however, have taken a great step which no other creature has as yet taken. He alone can form sentences. We may define man as a sentence-forming animal. The steps between interjections and sentences cannot as yet be traced, but it is hoped that future investigation will in time be able to construct the bridge. It was, undoubtedly, a process extending over a very long period of time.

The First Language. Another question suggested by the tower of Babel narrative relates to the first language of mankind. In Genesis 11: 1 we read: "And the whole earth was of one language and of one speech." What was this one language? It was customary in the past to say that Adam and Eve spoke Hebrew, and that Adam gave the animals names in this same language (Gen. 2: 19). It was also supposed that Jehovah used Hebrew when He addressed Adam, Eve and the serpent (Gen. 3: 9-19). Now we know that this is an error for Hebrew is a late Semitic language not much older than the time of David, 1000 B. C.

The most primitive language of mankind will probably never be known, for it goes back to a very remote time since the oldest human remains are not less than 500,000 years old. Hebrew is a member of the Semitic family of languages, which comprises Babylonian, Assyrian, Arabic, Canaanitic,

Aramaic, Ethiopic, and probably Egyptian. These are all descended, by a long development, from some primitive Semitic tongue spoken by the ancestral Semites in their cradle land, Arabia. It is not as yet known just what this proto-Semitic tongue was.

The Original Writing. The oldest writing, at present known, does not go beyond 5000 B. C. It was all at first pictographic. Man drew pictures of the objects or ideas which he wished to express just as our American Indians did. The next step was that of syllabic writing by which objects and ideas were expressed, not by pictures, but by syllables. The final stage was reached when alphabetic writing was used. This is our present mode of writing.

It is most interesting to note that archæology has just recently proved that the alphabet goes back to the Egyptian hieroglyphics which were the prototypes of the letters used in Semitic inscriptions found in the Sinaitic peninsula. These inscriptions date from about 1800 B. C., and are thus the oldest known examples of Semitic alphabetic writing. This alphabet, modified here and there, was appropriated in turn by the Phœnicians, Hebrews, Greeks and Romans. The Romans transmitted it to us in the shape of our English alphabet of to-day.

XII

ISRAEL IN EGYPT

EGYPT is a land more or less familiar to us all. Its great antiquity, important place in ancient history and the marvellous discoveries in our own time have repeatedly brought this old land to our attention. For the Bible student Egypt is unusually interesting, for this country is more often mentioned in the Scriptures than any other land outside of Palestine.

Abraham sojourned in Egypt (Gen. 12: 10). Joseph, when sold, was brought here (Gen. 17: 36). Later he became prime minister (Gen. 41: 41). Jacob and his family migrated here (Gen. 46: 5-7). The Hebrews lived for generations in Goshen (Gen. 46: 28; Exod. 12: 40). Moses was born in Egypt (Exod. 2: 2). Egypt ruled Palestine from 1600-1200 B. C., and powerfully influenced its civilization as the excavations show. Solomon married an Egyptian wife (1 Kings 3: 1). The Pharaoh, Shishak (945-924 B. C.), captured Jerusalem and plundered the temple during the reign of Rehoboam (1 Kings 14: 25, 26). Jeroboam fled to this same Pharaoh (1 Kings 11: 40). The Pharaoh, Necho (609-593 B. C.), invaded Judah and killed Josiah at Megiddo,

608 B. C. (2 Kings 23: 29). The Kingdoms of Israel and Judah were carried into captivity by Assyria, 721 B. C., and by Babylon, 586 B. C., because they formed alliances with Egypt. There was always a pro-Egyptian political party in Israel and Judah. Joseph and Mary sojourned in Egypt with the child Jesus (Matt. 2: 13-15).

Progress in Egyptology. Unusual progress has been made in Egyptology during the past hundred years. A century ago scarcely a word of the Egyptian language could be read. Now most inscriptions in hieroglyphic, hieratic, and demotic can be accurately read. A great Egyptian dictionary edited by Erman and Grapow is now in process of publication. Scholarly grammars by Erman and Gardiner have been written. In our time a number of Egyptian scholars have attained great prominence. Chief among these may be mentioned Erman, Sethe, Steindorff, Wiedemann and Spiegelberg, in Germany; Naville in Switzerland; Maspero, in France; Capart, in Belgium; Budge, Petrie, Griffith and Gardiner in England, and W. Max Muller, G. A. Reisner and J. H. Breasted, in America. All of these have made important contributions to various branches of Egyptology. The language, history, culture, religion, politics, economics and life of ancient Egypt are now known about as well as we know similar facts in Greece and Rome. No longer must we call Egypt the land of mystery.

Pyramids, Obelisks, Statues and Sphinx. It was customary formerly to speak of the pyramids, obelisks, statues and sphinx as being structures surrounded with great mystery. Now everything about them is well known. The largest pyramid, that of Cheops, 2900 B. C., near Cairo, consists of 2,300,000 blocks of stone, each weighing two and one-half tons. It is five hundred feet high and covers thirteen acres. It is the greatest stone building erected by ancient man. All pyramids were simply tombs. They were built as massive as possible so as to keep the body perfectly safe for all time. The Egyptians believed that the soul would be happy as long as the body was preserved uninjured. This was also the great reason for having every body mummified and then deposited in a sarcophagus.

The obelisk of Queen Hatshepsut, 1500 B. C., at Karnak, weighs three hundred and fifty tons. Obelisks were connected with sun worship and probably represent the rays of the sun. The heaviest single stone ever erected by ancient or modern man is the granite statue of Ramses II (1292-1225 B. C.) at Thebes. It weighs 1,000 tons. It was quarried at the first cataract, near Assuan, and moved to Thebes, a distance of one hundred and thirty-two miles. We now know that all these stones were moved on rollers by hundreds and thousands of slaves. When the Nile was high they were floated down on rafts to their destina-

tion where they were placed in position by means of inclined planes of earth and stone.

The sphinx is nothing more than the portrait head of the Pharaoh, Chephren, 2869 B. C., joined to the body of a lion. It faces east to greet the rising of the supreme sun god Re. The lion is king of the beasts and so by this sphinx, Chephren wished to emphasize his kingship. The sphinx, even yet, preserves an expression of sovereign strength and greatness. One hears sometimes about the mysterious, occult and hidden meanings of these Egyptian structures. Efforts are occasionally made to prognosticate future events from them. All this is absolutely erroneous and is based on mere fancy without any basis whatever. No Egyptologist gives any credence to such vagaries. All such speculations should be banished forever to the scrapheap.

The Hyksos. The Hyksos were a Semitic stock, having the same blood as the Hebrews. They were nomads and came from southern Syria or northern Arabia. About 1700 B. C., these Hyksos entered Egypt and conquered the native Egyptians. They ruled for about one hundred years with a capital at Avaris, in the eastern Delta. The word Hyksos probably means ruler of countries. Unfortunately they have left few monuments except seals and some busts showing a Semitic type of face.

It was probably during the Hyksos period, 1700-1600 B. C., that Joseph and his family came

into Egypt to escape the famine in Palestine (Gen. 43: 1-2). This accounts for the signal favour shown them since the Hebrews were Semites like the Hyksos. Blood is always thicker than water. Joseph, being a lad of parts, was thus promoted to be prime minister just as that other Hebrew, Benjamin Disraeli (1804-1881), became prime minister of Great Britain. For the same reason Joseph's family were most cordially received and given a territory in Goshen in which to live and pursue their nomadic shepherd calling (Gen. 45: 10).

It was no uncommon thing for peoples in countries adjoining Egypt to migrate there so as to escape famine in their own lands. Egypt usually has abundant crops which are the result of the annual overflow of the Nile (Gen. 42: 1-2). This river rises annually some twenty-five feet and not only irrigates, but also fertilizes the land to a distance of some five miles on each side of the channel. Herodotus (484-424 B. c.) rightly called "Egypt the gift of the Nile." In the tomb of a noble at Beni Hasan, 2000 B. c., we have the actual picture of a Semitic family going down to Egypt from Palestine or Arabia. They carry presents for Pharaoh who, no doubt, granted them a bit of land on which to settle, and so escape hunger and starvation in their own country. This picture vividly illustrates just what happened when Jacob and his family made a similar migration about 1600 B. c.

The Land of Goshen. Goshen lay in the triangular district bounded by the modern Zakazik, Belbeis and Abu Hammad. It is forty miles north-east of Cairo, and contains about sixty square miles. Right through Goshen runs a fresh water canal, constructed 2000 B. C., connecting the Nile with the Bitter Lakes, through which the Suez canal runs. It was not only important for navigation but was also the great means for irrigating Goshen which otherwise would have been a sandy desert. The Hebrews would thus have good pasture for their flocks and herds.

An eminent scholar, A. H. Sayce, of Oxford University, has said, in speaking of the Hebrews in Egypt: "Surprise has sometimes been expressed that no allusion to the Israelites has been found in the Egyptian monuments. The fact is, however, by no means strange. In the eyes of their Egyptian contemporaries the Israelites were but one of many Shasu or Bedawin tribes who had settled in the pasture lands of the eastern Delta. Their numbers were comparatively insignificant, their social standing obscure. They were doubtless as much despised and avoided by the Egyptians of their day as similar Bedawin tribes are by the Egyptians of the present time. They lived apart from the natives of the country, and the occupation they pursued was regarded as fit only for the outcasts of mankind. Such political influence as they had, they possessed only in so far as they were con-

founded with the other Semitic foreigners who were settled in Egypt."

The Hebrews had no schools, churches, religious teachers or Bibles. Religion would be taught by the fathers and mothers. It would consist of oral traditions, handed down from generation to generation and would recall how Jehovah had guided and blessed their forefathers. Most were probably not monotheists but henotheists recognizing the existence of other gods but believing that Jehovah was their own god (Josh. 24: 14; Exod. 20: 3). The Hebrews lived in tents and would move about where the pasture was best. Probably not one per cent. of them could read or write. Even to-day, by actual count, only about one Arabian nomad in two hundred can read or write. The Egyptian census of 1917 showed that ninety-two per cent. were illiterate. At the close of the Civil War, 1865, not over one per cent. of the slaves could read or write. It is then perfectly safe to say that the Hebrews were a horde of illiterate, wandering shepherds with very elementary and very crude religious ideas. They had, however, in them the potentialities, under lawgiver, prophet and psalmist, of becoming the world's greatest religious teachers. The very best and indeed the only way to study the life of the Hebrews in Goshen is to study the life of the present day Semitic nomads in Egypt, Arabia, Palestine and Syria.

The Number in Goshen. The number of the Hebrews in Goshen was probably never above 5,000, for it could not support a larger population of nomads. It is true we read in Exodus 12: 37, and Numbers 11: 21: "And the Children of Israel journeyed from Rameses to Succoth, about 600,000 on foot that were men, besides children." "And Moses said, the people, among whom I am, are 600,000 footmen." This would imply a Hebrew population of at least 2,000,000 men, women and children. Not only could such a number not be supported in Goshen but Professor W. M. F. Petrie has shown that such a number could not be maintained in the Sinaitic Peninsula. The best scholarly commentaries on Exodus and Numbers, by such writers as Driver, McNeile, Gray and Dillmann, are agreed that such a population at the Exodus is far beyond the actual number. The great Oxford Old Testament scholar, S. R. Driver (1846-1914), sums up the whole matter thus: "The figures do not come to us from eye-witnesses: and the tradition, in the course of years, greatly exaggerated the numbers of the Israelites at the Exodus."

Bible students should not in the least be disturbed because these numbers must be greatly pruned. The foremost living Princeton theologian, Francis L. Patton, in his *Fundamental Christianity* (1926), shows that inspiration and inerrancy are not synonymous. On page 163 he writes: "Con-

ceding now the inspiration of Scripture, you cannot on that account assume that it is errorless." Another great Princeton theologian, Charles Hodge (1797-1878), expresses a similiar idea in his *Systematic Theology* (1871), Volume I, page 170: "No sane man would deny that the Parthenon was built of marble, even if here and there a speck of sandstone should be detected in its structure. Not less unreasonable is it to deny the inspiration of such a book as the Bible, because one sacred writer says that on a given occasion 24,000, and another says that 23,000 were slain." The Bible is an infallible rule of faith and practice when measured by the standard of Jesus' teachings. There are, however, some things in the Bible, having nothing to do with faith and practice, which are not always inerrant. This whole subject has been admirably treated by a competent Bible scholar, Marcus Dods (1834-1909), in *The Bible, Its Origin and Nature* (1905).

Pithom and Ramses. The foreign Semitic rulers, the Hyksos, were conquered and expelled by the Egyptians about 1600 B. C. As the Hebrews in Goshen were also Semites, the ire of the new native rulers would naturally be turned against these blood relations of their enemies. The Hebrews, too, were increasing in number so as to appear dangerous in case of invasion from the east (Exod. 1: 7, 10). Various attempts were made by the Egyptians to minimize and, if possible, to

eliminate this danger. The Hebrews were forced to do very hard labour with cruel taskmasters over them. Orders were even issued to kill every male Hebrew child, and thus exterminate all in due time (Exod. 1: 11-16).

Among the works done by the Hebrews was the building of two cities recorded in Exodus 1: 11. "And they built for Pharaoh store cities, Pithom and Ramses." Store cities were places for storing grain collected from the taxes paid in kind, for provisioning the army and also for reserve grain in case of a famine. The eminent Egyptologist, E. Naville (1844-1926), excavated the site of Pithom in 1883. It is forty miles northeast of Cairo in Goshen. The city is in the form of a square, measuring two hundred and twenty yards on each side. The walls are eighteen feet thick. In this enclosure was found a number of rectangular chambers with walls six to nine feet thick, and with openings from above. These seem to be the store chambers. The bricks, sun baked, were made with straw, but some also without straw. It is safe to say that these are the very bricks made and laid by the Hebrews (Exod. 5: 7-19). Inscriptions dug up here by Naville show that the city was built by Ramses II (1292-1225 B. C.). The name Pithom means in Egyptian, sanctuary of Atum, who was the sun god worshipped especially at On, where Joseph married Asenath, the daughter of the priest of On (Gen. 41: 45, 50).

The site of Ramses, the other store city, has not as yet been identified with certainty. A distinguished Egyptologist, W. M. F. Petrie, locates it at Tell en-Retabeh, ten miles west of Pithom. Here a temple and monuments of Ramses II have been found. Some others think that Zoan is the place meant (Num. 13: 22). It is thirty miles northwest of Pithom. Zoan was a very old city but was rebuilt by Ramses II who made it his capital and adorned it with many beautiful buildings. It remained the capital during the nineteenth and twentieth dynasties, 1350–1090 B. C.

The Exodus. The sojourn of the Hebrews in Goshen was probably about four hundred years. In Exodus 12: 40 we read: "Now the time that the Children of Israel dwelt in Egypt was four hundred and thirty years." In Genesis 15: 13 the time is given as four hundred years, while in Genesis 15: 16 it is four generations. A generation may here be assumed to be one hundred years. Soon after the expulsion of the Hyksos, 1600 B. C., the Hebrews probably began to feel uncomfortable in the land of Goshen. Gradually their lives would suffer more and more indignities and cruelties until the climax was reached in the reign of Ramses II (1292–1225 B. C.). He is probably the new king who had no remembrance of Joseph's great services to Egypt, and who sorely oppressed the Hebrews (Exod. 1: 8). Ramses II was the greatest builder of all the Pharaohs. He covered the land with

temples and monuments. Probably one half of all the ancient buildings, still remaining in Egypt, may be ascribed to him. In some cases, however, he erased other names on buildings and carved his own in place of them. His son, Merneptah (1225–1215 B. C.), will be the Pharaoh who pursued the Hebrews to the Red Sea (Exod. 14: 5–9). The well-preserved mummies of Ramses II and Merneptah can be seen in the museum at Cairo. A good many portrait statues of these rulers have been found. Two of Merneptah can be seen in the Metropolitan Museum of Art in New York City.

XIII

THE INSCRIPTIONS IN THE PYRAMIDS

EGYPT is the land of Pyramids. Seventy of these are known. They stretch south all the way from Abu Roash, opposite Cairo, to Lahun, a distance of sixty miles. Some of these pyramids, like those of Gizeh, are of enormous size, but most are modest structures and many are now in ruins. They are all located on the west bank of the Nile. The sun, the supreme god of Egypt, sets in the west, so the persons buried in the pyramids were conceived as setting in the west. The Egyptians expressed dying by going west, just as our own brave soldiers did in the World War.

Inscriptions in Pyramids. The pyramids were nothing more than vaults for the dead. They were made as secure as possible to resist the tooth of time and the hand of the robber. With hardly an exception, they have all been robbed thousands of years ago. The Egyptians firmly believed that the happiness of the soul depended on the body being preserved and unharmed. Hence the mummifying of the body and a secure place for its resting. All attempts, often made to-day, to find occult, hidden, mystical, and symbolical meanings in these pyramids are pure freaks of the imagination with no basis whatever in fact.

Most of the pyramids contain no inscriptions. There is, happily, an exception to this in five pyramids at Sakkara, sixteen miles south of Cairo and five miles west from the Nile. These are built of limestone and contain many large halls and rooms. The walls are covered with many hundred lines of religious texts, all chiselled in the stone. These pyramids were erected between 2625 B. c. and 2475 B. c., by the Pharaohs of the fifth and sixth dynasties. The inscriptions are, however, very much older, as historical allusions show that they must go as far back as 5000 B. c. A modern illustration would be a verse from the Psalms inscribed on a tombstone erected in 1928. The verse, however, might be 3,000 years old, going back to the time of David, 1000 B. c.

The inscriptions contain hymns, prayers, incantations, magical formulæ, offerings, resurrection, ascension, future world and life therein. They are the oldest religious texts in the world, being about 3,000 years older than Abraham and 4,000 years older than Moses. The translations here given are made by the writer from the original hieroglyphic texts in these five pyramids and have not been previously published. Only selections bearing on Easter have been chosen. On account of space very few passages can be given under each topic, but these will clearly show the ideas of the Egyptians.

Future World a Glorified Egypt. The future

world was a glorified Egypt, with reeds, trees, flowers, gardens, fields, lakes and a river. Christians use the same symbolism in describing heaven by mansions, river of life, tree of life, city, streets, and gates. Some take these terms in a very literal sense, while others regard them as descriptions of great spiritual realities. It was probably so among the ancient Egyptians, although the literal sense was presumably the more common. The Egyptian view is illustrated in the following very interesting passages:

"The king has come to the pools which are in the region of the floods at the great inundation, to the place of peace with green fields in the horizon."

"The bower of the king is plaited in the field of reeds."

"The gods give to this king the tree of life whereof they live."

"This king is on the way to the field of life."

"Thou hast gone up into the lake of life."

"The gardens are satisfied, the canals are overflowed for this king on this day on which his glorified part is given to him on which his spiritual part is given to him."

Heaven is Above. The location of heaven is above. This is the usual conception among Christians. God is described as our Father in heaven and as sitting upon a throne in heaven. Christ ascended to His Father on high. The Egyptian belief was similar, but heaven was also placed in

the eastern part of the sky because the sun rose there. The inscriptions are as follows:

“Thou makest the ascent.”

“While he makes the ascent, and goes to the sky among his brethren, the gods.”

“To that side of the lake of lotus, to the eastern side of the sky.”

The Resurrection. The Egyptians were firm believers in a resurrection. It took place after the various members of the body were put together in the tomb. It is needless to recall that the idea of a resurrection occupies a large place in the New Testament. The same is true of the Egyptian inscriptions. The following are examples:

“The goddess unites for thee thy bones, she unites for thee thy members, she places for thee thy breast in thy body.”

“Thy head is placed for thee, thy head is fastened for thee to thy bones.”

“O king lift yourself up after you have received your head, pull together thy bones, shake off thy dust.”

“The god has united for thee thy members, he has joined thee together.”

“The god has pressed for thee thy mouth, he has adjusted for thee thy mouth to thy bones.”

“Thou hast received thy head, thou hast embraced thy bones, thou hast collected thy members, thou shakest the dust from thy flesh.”

The Future World Has a Door. The idea of a door in heaven is not only an Egyptian but also a Christian conception. Christ speaks of the gates of Hades (Matt. 16: 18); John describes the new Jerusalem as having twelve gates (Rev. 21: 12). Keys are referred to in Matthew 16: 19, and Revelation 1: 18. The Egyptian heaven had a double door, meaning a door with two halves, usually called a folding door. It is described in these passages:

“The double door of the firmament is opened.”

“The double door of the sky is opened for thee, the great bolts are pulled out.”

“O god, cause that this gate be opened for the king.”

“O lofty gate which no one names.”

The Egyptian qualifications for entering heaven were both ethical and ceremonial. In the Old Testament good and bad alike enter Sheol. As Professor A. B. Davidson says: “There seems to be no distinction of good and evil in Sheol.” In the New Testament the ethical is emphasized as the condition for entrance into heaven (Matt. 25: 34-40). In Egypt the purity was probably more ceremonial than moral. These inscriptions may be noted:

“Hail king, thou art pure, thy spiritual part is pure among the glorified, thy spiritual part is pure among the gods.”

“The god purifies thee in heaven.”

“The king purifies himself, he receives to himself his pure seat in the sky.”

“Thou purifiest thyself, thou ascendest to the sky.”

“There is no evil which the king has done.”

“The evil which clings to this king is destroyed, there is no evil in him, says the god.”

“Thou makest this king to sit down because of his righteousness, and to rise up because of his worth.”

Immortality. The most remarkable passages in these inscriptions deal with immortality. There is nothing finer even in the Bible. Nowhere in sacred or profane literature can statements be found which teach so clearly a life after death. This is indeed the high water mark in Egyptian religious teaching, as the following quotations will show:

“Hail king, thou didst not depart dead, thou didst depart living.”

“The king does not die, he has become a glorious one in the horizon, he abides in continuity.”

“The lifetime of the king is eternity, his boundary is eternity.”

“Thou hast departed that thou mightest live.”

“The immortal part goes to the sky, the mortal part goes to the earth.”

“Though thou sleepest, thou wakest again; though thou diest, thou livest again.”

Conclusion. Such are some of the inscriptions so replete with Easter thought. They show con-

clusively that God has not left Himself without witness (Acts 14: 17). From the earliest ages of prehistoric man His Spirit has been leading people. Wherever we find truth in the world it should be regarded as coming from God. So when we read this Easter message of 5000 B. C., we must praise Him who inspired these Egyptian seers to proclaim such lofty religious teachings at the earliest dawn of history. We may fittingly close with lines from James Russell Lowell:

*“ God sends His teachers into every age,
To every clime and every race of men,
With revelation fitted to their growth
And shape of mind; nor gives the realm of truth
Into the selfish rule of one sole race.”*

XIV

THE CODE OF MOSES AND THE CODE OF HAMMURABI

HAMMURABI was the sixth king of the first Babylonian dynasty. He had a long reign from 2123 B. C. to 2081 B. C. He was the first king of a united Babylonia and the founder of the Babylonian empire. Hammurabi was not only a successful warrior but also a distinguished statesman who did much for the internal improvement of the country as his inscriptions show. He showed a deep interest in the religious welfare of his empire by repairing old temples and building new ones, by caring for the statues of the gods and by regulating the revenues of the sanctuaries.

A Great Discovery at Susa. The pick and spade have unearthed many finds during the past half century. None surpass in interest and importance the code of Hammurabi. It was discovered at Susa, the capital of Elam, by the French explorers de Morgan and Scheil in the winter of 1901 and 1902. The laws are inscribed on a diorite stele about eight feet high. The upper part contains a relief of the sun god, Shamash, in the act of giving these laws to Hammurabi. The stele

originally stood in the temple of Shamash at Sippar on the Euphrates northeast of Babylon. It was probably carried away by some Elamite conqueror as a trophy of his victory over Babylonia. Copies of the laws were probably set up in various parts of the Babylonian empire to facilitate the rendering of justice. The code indeed says that a copy was set up in a temple of Babylon.

Age of the Laws. The laws, undoubtedly, antedate the time when they were inscribed on the monument. Some of them have been found on a Sumerian tablet, older than the Hammurabi code, which expresses the decisions of judges on the various cases coming before them in the course of centuries. It is the great merit of Hammurabi to have collected the most important of these decisions and to have had them inscribed on the stele found in Susa.

The Content of the Code. The code covers a great variety of topics. It is a body of criminal and civil law but the civil predominates. In general the laws touching a certain subject are grouped together and are closely related. The various provisions give a vivid insight into the commercial, social, domestic and moral life of the period. The regulations respecting compensation, the amounts paid for various kinds of renting, the wages for different classes of servants, the fees for physicians and veterinary surgeons, show a well developed civilization. The marriage laws tend to enforce

monogamy. There were humanitarian laws regarding slaves and the creatures below man.

Pentads. Some sections of the code consist of groups of five laws, pentads and of ten laws, decads. This raises the interesting question whether in old Babylonia the laws were originally combined in such groups as an aid to the memory. Each law would correspond to a finger of the hand. Such a custom may have influenced the grouping in Exodus 20, where we have Ten Commandments, the decalogue, because we have ten fingers.

Punishments. The punishments include drowning, burning, banishment and expulsion from home, as well as various kinds of fines. These are severe but are meant to be strong measures against the various crimes. With the exception of professional lawyers, we find all the machinery of a modern law court, including judges, witnesses, and evidence. Probably every person pleaded his own case. Every effort seems to have been made to obtain justice. Very strong measures were taken against judges who were bribed. The code continued in force down to a late period, for there are in the museums of Berlin and London tablets from the time of Nabonidus, 538 B. C., which contain some of these same laws.

Amraphel. The relation of the code to the Old Testament makes it of unusual interest. Hammurabi is probably Amraphel, king of Shinar, mentioned in the fourteenth chapter of Genesis.

This gives a date for Abraham about 2100 B. C. The home of Abraham was Ur of the Chaldees (Gen. 11:31), southwest of Babylon on the Euphrates River. This city, sacred to the moon god, Sin, is mentioned in the code of Hammurabi, "who makes Ur rich." The king had evidently done much for Ur to make it prosperous. Abraham was thus a subject of Hammurabi, and probably had often seen him for Babylon, the capital of the empire, is only 140 miles distant from Ur. The Hebrew patriarch would be well acquainted with the laws codified by his king. Hammurabi believed his code was given to him by the sun god, Shamash. The relief on the top of the stele pictures this idea. Similarly the Hebrews believed that their laws had a divine origin: "And God spake all these words saying" (Exod. 20:1).

The Code and the Old Testament. One of the most interesting features of the code is that some of its laws closely resemble laws in Exodus, Leviticus, and Deuteronomy. For the sake of comparison we place nine of such laws side by side.

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| <p><i>Exodus 22:2.</i> If thou buy a Hebrew servant, six years shall he serve; and in the seventh year he shall go out free for nothing.</p> | <p><i>Hammurabi 117.</i> If a debt overtakes a man, and he sells his wife, son, or daughter, or gives them over to slavery, three years in the house of their buyer or master shall they serve; in the fourth year he shall give them freedom.</p> |
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| <p><i>Exodus 21:15.</i> And he that smiteth his father, or his mother, shall be surely put to death.</p> | <p><i>Hammurabi 195.</i> If a son beats his father, one shall cut off his hand.</p> |
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Exodus 21:16. And he that smiteth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

Exodus 21:18, 19. And if men contend and one smiteth the other with a stone, or with his fist, and he die not, but keep his bed; if he rise again and walk abroad upon his staff, then shall he that smote him be quit; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

Exodus 21:26. And if a man smite the eye of his servant, or the eye of his maid and destroy it, he shall let him go free for his eye's sake.

Exodus 22:2. If the thief be found breaking in, and be smitten that he die, there shall be no blood-guiltiness for him.

Exodus 22:13. If it be torn in pieces, let him bring it for a witness; he shall not make good that which was torn.

Leviticus 25:18. And he that smiteth a beast mortally shall surely be put to death.

Deuteronomy 19:21. And thine eye shall not pity; life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Hammurabi 14. If anyone steals the son of another, so shall he be put to death.

Hammurabi 206. If anyone in a quarrel beats another and gives him a wound, then shall this man swear, "I have not beaten him intentionally," and he shall pay the physician.

Hammurabi 199. If anyone destroys the eye or breaks the bone of anybody's slave, he shall pay the half of his price.

Hammurabi 22. If one commit robbery and is caught, he shall be put to death.

Hammurabi 244. If anyone rents an ox or an ass, and in the field a lion kills it, the loss is for the owner.

Hammurabi 245. If a man hires an ox and through neglect or by blows has killed it, so shall he give ox for ox, to the owner of the ox.

Hammurabi 196, 197, 200. If anyone beats out the eye of a man, so shall one beat out his eye. If he breaks the bone of a man, so shall one break his bone. If one makes the tooth of a man of equal rank fall out, so shall one make his tooth fall out.

The Code in Palestine. The above comparison shows how closely related some of the Biblical and Babylonian laws are. From 3000 B. C. to 1500 B. C. the civilization of Babylonia permeated Palestine. The code of Hammurabi would thus be well known there. The Hebrew patriarchs, Abraham, Isaac and Jacob would, very naturally, be acquainted with its provisions. The same would be true of the Israelites in Egypt. Moses, his associates and successors may, to some extent, have used the familiar Hammurabi code in dispensing justice (Exod. 18: 16). This would account for resemblances in the Biblical and Babylonian laws.

XV

HEBREW LITERARY CHARACTERISTICS

ARCHÆOLOGY has furnished a good deal of information about Hebrew literary characteristics. The chief sister languages of Hebrew are Egyptian, Babylonian, Assyrian and Arabic. These have been resurrected so that we now have a good deal of their literature which reveals the method of writing. Semitic authorship was very different from that of the west. We should know this in order to interpret aright the Bible.

Semitic Authorship. The Semites had no idea of literary property or copyright. Narratives are sometimes made up of selections from different documents without any quotation marks. A section from one source is joined to a section from another source with no indication of their origin. Professor W. R. Smith says: "It will be seen that the editorial process of building up a composite narrative from the words of heterogeneous sources, which Biblical critics detect in the Old Testament, is characteristic of all the narratives of Semitic peoples." Thus the Babylonian story of creation is composite. It shows a long period of editing and compiling. Five principal strands can be dis-

tinguished. These, woven together, make the complete picture.

Editorial additions were made to writings without any indication that such did not belong to the original texts. Works from different authors were assigned to a single author. Writings were attributed to those who did not write them. Some works were anonymous. Others were the product of a growth covering many centuries. This is true of the hieroglyphic inscriptions in fifth and sixth dynasty pyramids (2625–2475 B. C.). Parts of them can be traced as far back as 5000 B. C. Such are some of the more common characteristics of Semitic writings.

Hebrew Literary Methods. Scholars, working over the Old Testament books, have found abundant examples of these same literary methods. The main results reached are very generally agreed upon by most Old Testament scholars. Professor Harlan Creelman, of Auburn Seminary, correctly says: "It is to be noted that there is practical agreement among scholars to-day in reference to the leading questions of the date and sources of the Old Testament books."

Some of the results from a literary study of the Old Testament may be here mentioned. Books like Genesis are made up of documents pieced together and differing in diction, style, subject matter and theology. One may compare the Diatessaron of Tatian, 150 A. D., made up of selections from

four sources, the four Gospels. Editorial additions are found in certain books. All the superscriptions to the Psalms are such. So too are the last twelve verses of Mark's Gospel and the passage in John 6: 53-8: 11. Isaiah has sixty-six chapters. It is generally agreed among scholars that the last twenty-seven were written by a prophet or prophets during the exile in Babylon. Ecclesiastes is attributed to Solomon, 950 B. C. It, very likely, belongs to the Greek period about 300 B. C., because of its diction and scepticism.

Growth of Pentateuch. Such books as Judges, Samuel and Kings are anonymous. The Pentateuch is a growth from pre-Mosaic times to the time of Ezra, 450 B. C. We may compare the growth of Webster's dictionary from the first edition made by Webster in 1828 to the most recent unabridged edition made in our time. We still call it Webster's dictionary although the great lexicographer died in 1843. Similarly we call the first five books of the Old Testament the Pentateuch of Moses because he began the making and collecting of laws which have grown into our present Pentateuch. This does not, in the least, detract from the great moral and spiritual value of these books. Indeed by tracing their growth we can appreciate them all the more.

Semitic Figures of Speech. The Semites frequently use hyperbole by which things are represented much greater or less, better or worse than

they really are. Some one has said that hyperbole "lies without deceiving." This figure was used to emphasize a truth, but it should never be taken in a literal sense. There are many examples of hyperbole in the Bible. In Luke 6: 30 we read: "Give to every one that asketh thee; and of him that taketh away thy goods ask them not again." If this verse were carried out literally it would be productive of very great evil. It really means be wisely charitable. In Matthew 17: 20 it is written: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." This passage simply emphasizes the great importance of faith. Matthew 5: 39 says: "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." Here the idea is that we must not have the spirit of revenge. John 21: 25 reads: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written." In this verse the writer says that Jesus did so much that a complete record of his deeds would fill many books.

Traditions. The Hebrew writers sometimes use traditions, not strictly historical, as a means of teaching important truths. There was a Jewish legend that the rock smitten by Moses at Rephidim

(Exod. 17: 6) followed the Israelites during the exodus and that water gushed from it daily. This was a pure fiction, but Paul uses the story in 1 Corinthians 10: 4, "And did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ." The apostle thus enforces the idea that Christ was the water of life satisfying the daily thirst. There was another Jewish legend, in no sense historical, that Michael and Satan contended for the body of Moses. Jude 1: 9 refers to this: "But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee." Jude quotes this legend to show the length to which evil doers are going in deriding religious truths beyond their knowledge.

Daniel and Jonah. Some regard books like Job, Daniel and Jonah as historical but with embellishments which are not historical. This should not, in the least, destroy their religious value any more than the religious value of the rock story used by Paul, or of the Michael-Satan story used by Jude is destroyed by being fiction. The *Pilgrim's Progress* is pure fiction and yet for over two centuries it has taught great religious lessons. Fiction is, to-day, a most important means of imparting truth.

An Inspired Book. The true test of an inspired book is not whether it is fact or fiction, a composite

or a unity, anonymous or pseudonymous, errant or inerrant, but rather whether such a book makes us wise unto salvation, and is profitable for teaching, for reproof, for correction, for instruction which is in righteousness. This is Paul's test in 2 Timothy 2: 15, 16, and it should be the final test in every age. D. L. Moody once said: "I believe the Bible is inspired because it inspires me."

XVI

HEBREW ARCHITECTURE

ARCHÆOLOGY has shown that architecture in Israel was influenced by Egypt. The Hebrews were not an artistic people. The generations of serfdom in Egypt, wanderings in the desert, and centuries of warfare with various peoples in Canaan, naturally enough, retarded any progress in painting, sculpture and architecture. Some have believed that the second commandment was so interpreted as to discourage or even forbid all forms of art work.

Egyptian Art in Palestine. The Phœnicians, the great sea traders of antiquity, would bring Egyptian art to Israel. They had no art of their own, but borrowed at different times from Egypt, Assyria, Babylonia and Persia. From about 1600 B. C. to 1200 B. C. Egyptian art largely influenced Phœnicia. This was about the time when Egypt controlled Palestine so that there would be constant communication between these two nations both by land and sea.

No remains of Hebrew architecture have survived in Palestine. Jerusalem with its palaces, public buildings, and temples has been destroyed eight times. Only foundations of walls and build-

ings have been found. The descriptions in such books as Kings and Chronicles enable us to get a general idea of Solomon's temple. From such data this sanctuary has been reconstructed by such experts as Stade and Schick.

Kings of Phœnicia and Israel. We know on what good terms the kings of Phœnicia were with David and Solomon. We read in 2 Samuel 5: 11, "And Hiram, king of Tyre, sent messengers to David, and cedar trees, and carpenters and masons; and they built David a house." When Solomon wished to build a temple and other buildings, this same Phœnician king furnished the timber and stone which received the proper shape largely from Phœnician workmen. The record in 1 Kings 5: 18 says: "And Solomon's builders and Hiram's builders and the Gebalites did fashion them, and prepared the timber and the stones to build the house."

Egyptian Influence on Solomon's Temple. The temple shows clear traces of Egyptian influence. The ground plan of Solomon's sanctuary closely resembles that of Amon's temple at Karnak. The inner court, holy place and holy of holies in the one correspond to the peristyle, hypostyle and adytum in the other. The two pillars, Boaz and Jachin at the entrance of Solomon's temple have their counterpart in similar columns in clay models of Phœnician temples. They are also found in some Egyptian temples.

Furnishings of the Temples. Both temples

had altars of burnt offering in the same part of the sanctuaries. The ark with inscribed stones has a parallel in the ark of granite which usually contained a stone or wooden image of a divinity. Each stood in the holy of holies. The cherubim on the ark have their counterpart in the kneeling figures with outstretched wings adoring the sun god, Re. The table of shew bread corresponds to the Egyptian table with bread and vessels of wine. The various utensils for use in the temple were made by Phœnicians (1 Kings 7: 35), and, very probably, were modelled after Egyptian patterns.

Testimony of an Archæologist. In speaking of Solomon's temple, the French archæologist, Ernest Babelon (1854–1924), says: "The architecture and the interior ornaments were all Egyptian in style, like the Phœnician temples themselves." In building the second temple the Phœnicians had a part (Ezra 3: 7). In this connection it may be recalled that the early Christian churches were planned after the Roman basilicas.

XVII

THE LANGUAGE AND CHRONOLOGY OF OLD TESTAMENT

THE Old Testament was written in Hebrew. A few portions are in Aramaic, which gradually superseded the Hebrew after the captivity, 536 B. C. These Aramaic parts are Genesis 31: 47; Jeremiah 10: 11; Ezra 4: 8-6: 18, 7: 12-26; Daniel 2: 4-7: 28. The Hebrew is a member of the Semitic family of languages, which comprises Babylonian, Assyrian, Aramaic, Canaanite, Arabic, Ethiopic and Egyptian. They are all closely related in vocabulary and grammar. These languages are called Semitic because they were spoken by descendants of Shem, as recorded in Genesis 10: 21-31. The Semitic languages are the product of a long development from the original Semitic tongue spoken by the Semites in their fatherland, Arabia, before they, in successive waves, migrated to other countries. We do not know just what this proto-Semitic language was. We may compare the various romance languages, Italian, French, Spanish and Portuguese, which are descended from the Latin.

Language of the Patriarchs. It is an interesting question as to what language the Hebrews

spoke before they entered Palestine, about 1200 B. C., under Joshua. The usual answer is Aramaic because the Hebrews had Arameans among their ancestors. Syria and Syrian, in the English Old Testament, represent Aram in the original Hebrew. Abraham and his family sojourned for a time in Haran, located in Aram (Gen. 11: 31, 32). The wives of Isaac and Jacob were Arameans (Gen. 25: 20, 28: 2). Laban spoke Aramaic (Gen. 31: 47). The Hebrews were taught to say in their ritual: "A wandering Aramean was my father" (Deut. 26: 6).

The Hebrews, during their four hundred and thirty years in Goshen, were probably bi-lingual. They would speak the language of the nation, hieratic Egyptian, but at the fireside and in intercourse with each other Aramaic, the mother tongue, would be used. When the Hebrews reached the promised land, this early Aramean was probably, gradually, supplanted or merged into Hebrew, the prevailing language of Canaan. By the time of David, 1000 B. C., the Hebrew reached the type found to-day in the Hebrew Bible.

Lexicon and Grammar. Archæology has added very much to a better understanding of the Hebrew. The excavations have even resurrected several most important Semitic languages, such as Babylonian, Assyrian and Egyptian, which were previously unknown. These languages have thrown much light on the Hebrew, a sister language, which

has in nearly every word received a new fuller and more accurate meaning. This is readily seen in the great Hebrew Lexicon, 1906, by Francis Brown, with the coöperation of S. R. Driver and C. A. Briggs. This is, unquestionably, the finest piece of Old Testament scholarship made in America. It is the product of twenty years' unremitting labour by three supreme masters of Hebrew learning. Every page of this monumental work is enriched with treasures of knowledge garnered from Sumerian, Babylonian, Assyrian, Arabian, Egyptian and other Semitic tongues which archæology has largely brought to light.

The same can be said of Hebrew grammar, the phonetics, etymology, and syntax of which have been wonderfully illumined by the excavations. This can be clearly seen in the twentieth edition of A. B. Davidson's Hebrew Grammar, 1916, revised by J. E. McFadyen; in the twenty-sixth edition of Gesenius' Hebrew Grammar, 1909, revised by E. Kautzsch; in W. Wright's Lectures on the Comparative Grammar of the Semitic Languages, 1890, and in H. Zimmern's Comparative Grammar of the Semitic Languages, 1898. The Old Testament is a gold mine and the two chief tools for digging the nuggets are the Hebrew Lexicon and Grammar. Both, well worn, should be at the elbow of every clergyman. A common criticism on the ministry to-day is that there is too much thin thinking. One great remedy for this will be in a more con-

stant use of Lexicon and Grammar which will inevitably lead to broader, deeper and higher religious and theological thinking.

The Importance of Hebrew. This better knowledge of Hebrew is of supreme importance, since only as we accurately know the original Biblical languages can correct translations be made. This is the main reason why the American Revised Version, 1901, is so immensely superior to all other English versions of the Scriptures. A great Biblical scholar of the distant past, Origen (185–253 A. D.), has well said: “There is not one jot or one tittle written in Scripture which does not work its own work for those who know how to use the force of the words that have been written.” Another scholar of more recent times, Abraham Tucker (1705–1774), offered this quaint prayer: “Come, then, thou solemn power, Philology, lend me thy needle-pointed pencil, that I may trace out the hair-breadth differences of language.”

Chronology. Archæology has made important contributions to the chronology of the Bible, chiefly to that of the Old Testament. For the period before Abraham it is hardly possible from the Old Testament to get an accurate chronology. Here anthropology, geology and palæontology have rendered great service. Radio activity shows that the creation of the world took place at a very remote period, not less than three billions of years ago. The oldest human remains are probably much older

than 500,000 B. C., the date usually given in the past. An outstanding anthropologist of great learning and sound judgment, Henry F. Osborn, president of the American Association for the Advancement of Science, in a work just published, *Man Rises to Parnassus* (1927), gives abundant and apparently conclusive evidence for believing that man appeared on the earth not less than 1,250,000 years ago. This is not a wild guess but a safe and sane deduction from all the data at present known. The astonishing advance in the various sciences is gradually pushing further and further back all dates of the pre-historic period. New scientific data thus necessitates this modification of our ideas as to the age of the earth and man. We must cultivate the open mind and adjust our thinking to the facts as they come to light.

Babylonia and Assyria have furnished very much chronological material bearing on the Old Testament. Professor R. W. Rogers, of Drew Theological Seminary, writes: "The chronological materials of the Old Testament were first set in their proper light through Assyrian and Babylonian discoveries. Unlike the Egyptians, both the Assyrians and Babylonians, but especially the latter, gave much attention to chronology, seeking in a number of different ways to preserve the order of events and to construct a backbone for their historical recollections. The chronological material thus produced must have been very extensive, for

the portions which have come down to us are silent witnesses of the yet uncovered or totally destroyed materials of which they are but fragments." This chronological material consists chiefly of king lists, date lists, date lines and chronicles.

Biblical Dates. The date of Abraham is fixed at about 2100 B. C., since the Amraphel of Genesis 14: 1 is presumably Hammurabi, king of Babylon (2123–2081 B. C.), from whose reign we have many inscriptions, including the famous code of laws. The Pharaoh of the oppression (Exod. 1: 8) is probably Ramses II (1292–1225 B. C.). This gives a date about 1250 B. C. for Moses. The Exodus would then be in the reign of Merneptah (1225–1215 B. C.), the son and successor of Ramses II.

The historical inscriptions of such rulers as Shalmaneser III (860–825 B. C.); Adad-Nirari IV (812–783 B. C.); Tiglath-Pileser IV (745–727 B. C.); Sargon II (722–705 B. C.); Sennacherib (705–681 B. C.); Esarhaddon (681–668 B. C.); Nabopolassar (625–604 B. C.); Nebuchadnezzar (604–562 B. C.), and Cyrus (539–529 B. C.), contain references to Biblical history and settle many dates with great accuracy. An inscription, discovered in 1923 by C. J. Gadd, of the British Museum, shows that Nabopolassar of Babylon in conjunction with the Medes captured Nineveh in 612 B. C. Cyrus, the Persian, took Babylon 539 B. C. In the following year he permitted the Jews

to return to Jerusalem from their exile in Babylon.

All this chronological material is important, for we can appreciate many historical statements in the Bible only when we know their dates. Scholars, constructing chronological tables on the basis of the material furnished by archæology, have come to a marked agreement, as is seen in the leading Biblical dictionaries and encyclopædias.

XVIII

BIBLICAL GEOGRAPHY

ARCHÆOLOGY has done very much for our knowledge of Biblical geography. There are mentioned in the Bible many cities, villages, hills, mountains, valleys, plains, rivers, brooks, lakes and seas. It is certainly important to know something of their location in order to appreciate the references made to them. Then, too, geography has very much to do in shaping the history, civilization and religion of a people. This is forcefully shown by E. C. Semple in a scholarly volume: *The Influences of Geographic Environment*. Their geographic environment had a profound influence on the Hebrews. The Old Testament is preëminently a book of the land. To visit Palestine is to read a fifth Gospel. We must know the land of the Bible in order to know the Bible. This is clearly seen in G. A. Smith's illuminating volume: *The Historical Geography of the Holy Land*. A smaller, but very suggestive, book is by L. H. Wild on *Geographic Influences in Old Testament Masterpieces*.

Leading Palestine Geographers. The great pioneer in Palestine geography was Edward Robinson (1794–1863). His *Biblical Researches in*

Palestine, three volumes, have been epoch-making, not only in locating sites in the Holy Land, but also in giving an impulse to geographic activity in Bible lands. Robinson's volumes can still be read with very great profit. They will remain a source book on Scriptural localities for a long time to come. Four other Americans, W. F. Lynch, H. C. Trumbull, W. M. Thompson and S. Merrill, have made important contributions to Palestine geography. The unfortunately short-lived American Palestine Exploration Society was organized in 1870. Its work was chiefly confined to the east Jordan territory. About one hundred places were located. Lack of financial support led to the cessation of all work, and finally to the dissolution of the society. In Germany one recalls the important geographic work done by Raumer, Ritter, Socin, Guthe, Schumacher, Schick and Buhl. In France the names of Ganneau and Guerin should be mentioned.

The Palestine Exploration Fund. Great Britain has shown unusual interest in the geography of Palestine. The Palestine Exploration Fund was organized in 1865. Under its direction most important work has been done by the following well-known persons: Wilson, Warren, Drake, Tristram, Conder, Kitchener, Mantell, Black, Armstrong, Petrie, Bliss, Dickie and Macalister. All the west and part of the east Jordan land have been carefully surveyed. Accurate maps, in the

scale of an inch to the mile, have been prepared by Conder and Kitchener. These will ever be the basis for Palestine cartography. In 1895 the Palestine Exploration Fund issued a list of 1,312 names of Biblical places which had been identified. There were then two hundred and ninety-eight sites still undetermined, but as exploration progresses, these will be gradually located. To all these workers we owe the accurate maps in G. A. Smith's *Historical Atlas of the Holy Land*, in H. Guthe's *Bible Atlas* and in C. F. Kent's *Wall Maps of Bible Lands*.

The Location of Calvary. A site of unusual interest to all Christians is that of Calvary, where Jesus made the supreme sacrifice for the whole world. The Biblical data for this location are very scanty and indefinite. We know the place of crucifixion was somewhere outside the city at a place called Golgotha in a garden where there was a new rock-cut tomb (Matt. 27: 32, 33; Mark 15: 20; John 19: 17, 41; Heb. 13: 12). The word, Golgotha, means skull and may refer to the shape of the place. We are not told whether the locality was north, south, east or west of Jerusalem. We do not know whether it was on a hill or in a valley. There has been very much fierce controversy about the location of the second wall on the north, but even if we knew this, the location of Golgotha could not be established with certainty. Neither the Church of the Holy Sepulchre, within the city,

nor the so-called Gordon's Calvary, just north of the Damascus gate, can be proved to be the correct site. A most competent Jerusalem archæologist, Professor L. B. Paton, of Hartford Theological Seminary, correctly says: "Where the real place of crucifixion was must remain a matter of conjecture."

The Exodus. The exodus of the Hebrews under Moses from Egypt to Palestine was a great turning point in history. It is very natural then for us to be greatly interested in this pilgrimage which has meant so much for the world. It was indeed a herculean undertaking to lead some 5,000 men, women and children for forty years through a territory largely desert. The whole journey was about eight hundred miles. This is the distance from Washington, D. C., to Chicago, Ill., or from New York City to Indianapolis, Ind. This journey would be made on foot, with asses carrying the children, goods and chattels. While on the march the Hebrews would probably cover about ten miles a day. A vivid picture of the desert of the exodus, as it is to-day, will be found in A. P. Stanley's *Sinai and Palestine* (1856), E. H. Palmer's *Desert of the Exodus* (1870), and in H. C. Trumbull's *Kadesh Barnea* (1884).

The Camping Places. The names of the camping places during the exodus are given in Numbers 33; but archæology has been able to locate only a few of these with any degree of certainty. Most

of the localities were mere villages, and all traces of them have long since vanished. There are forty-two camping places, beginning with Ramses and ending with Moab. Only about five of these sites can be accurately identified. Ezion-geber is at the northern extremity of the gulf of Akabah. Kadesh is fifty miles south of Beersheba. Dibon-Gad is five miles north of the Arnon River. Nebo is five miles southwest of Heshbon. The plains of Moab are east of the Jordan opposite Jericho. These five places are pretty definitely settled, but all the others are either unknown or are very doubtfully located. It is so easy to suppose that such and such a site fits the narrative, but it is quite a different matter to prove it.

The Sanctity of Sinai. Mount Sinai is the most interesting of all the stations in the desert wandering. Here Moses received the law (Exod. 19-20). This mountain was sacred to the Babylonian moon god, Sin, whose sanctuary was probably on the top of this mountain. Near by was the Wilderness of Sin, a district associated with the worship of this same god. At Serabit, northeast of this wilderness, a sanctuary of Sin has been found. It is interesting to remember that excavations have shown that this moon god, Sin, was the chief divinity worshipped in Ur and Haran, two cities closely associated with Abraham and his family. This means, of course, that all Abraham's ancestors were worshippers of the moon god.

It seems that a group of Midianites lived near Sinai. These were kin folk of the Hebrews, being descendants of Abraham by Keturah (Gen. 25: 2). The god of these Midianites was Jehovah and their priest was Jethro, afterwards Moses' father-in-law. There was probably some sanctuary of Jehovah at Mount Sinai where Jethro ministered (Exod. 3: 1). The episode of the burning bush evidently took place within the precincts of this sanctuary (Exod. 3: 2-5). Moses came from Egypt to this sacred place and learned much about Jehovah so as to become the competent civil and religious leader of his people (Exod. 3: 2-22).

The Location of Sinai. The exact location of Sinai is in doubt. Four sites have been suggested. Most consider Mount Musa, 7,359 feet high, as the location. At its base is the famous monastery of St. Catharine, in the library of which were found two priceless Biblical manuscripts, one in Greek of the New Testament and part of the Old Testament, and another in old Syriac of the Gospels. This site has the support of a tradition going as far back as the Emperor Justinian (527-565 A. D.). Mount Musa lies far south in the peninsula of Sinai. The name Musa is the Arabic for Moses. About twenty miles northwest of Mount Musa is Mount Serbal, 6,734 feet high. Two eminent Egyptologists, K. R. Lepsius and G. Ebers, believe this to be Mount Sinai. A tradition, which can be traced to Eusebius (264-349 A. D.), locates

Sinai at Serbal. Four very distinguished Biblical scholars, J. Wellhausen, B. Stade, A. H. Sayce and G. F. Moore, locate Sinai east of the gulf of Akabah because they believe the Midianites dwelt here. It is possible, however, that a branch of the Midianites resided near Mount Musa. Some other Biblical scholars, notably L. B. Paton and A. H. McNeile, would place Sinai near Kadesh. Good reasons can be given for placing Sinai in these four localities, but, with our present knowledge, Mount Musa seems more likely to be the site of Sinai.

What is thus true of Palestine is also becoming more and more true of other Bible lands. A great deal of geographic activity is going on in Babylonia, Assyria, Syria, Asia Minor and Egypt. Much has already been done in locating sites mentioned in the Bible. All these efforts are of great value for a more accurate understanding of the geographic references in the Scriptures. All the recent Biblical dictionaries, encyclopædias, commentaries and introductions are thus wonderfully enriched with much knowledge of Biblical places.

XIX

THE PAPYRI AND THE NEW TESTAMENT

BIBLICAL archæology in the past has chiefly contributed to the Old Testament. This was natural, for excavations were carried on largely in Old Testament lands, such as Egypt, Babylonia and Assyria. In recent years the pick and spade have brought to light a good deal which has an important bearing on the New Testament. Much of this has come from documents written on papyrus.

The Nature of Papyrus. Papyrus is a plant with a stalk about the size of the wrist. This contains a pith which was cut into very thin slices. These were glued together by Nile water, which has adhesive qualities. The sheets were then smoothed by a stone rubbed over them. After being thoroughly dried, the papyrus was fit for use as writing material. Papyrus formerly grew in abundance in Egypt along the banks of the Nile, and so it was in common use for writing. It is no longer found in Egypt. Papyrus grows to-day in the marshes of Lake Merom, north of the Sea of Galilee. The inhabitants here use it in making the walls and roofs of their houses. Papyrus was dis-

placed by paper in the tenth century A. D. Our English word paper comes from the word papyrus.

All the books of the New Testament were written on rolls of papyrus. Each roll would have several columns. The length would depend on the amount of matter to be written. Professor George Milligan gives the following estimates for certain New Testament books on papyrus: 2 Thessalonians, fifteen inches; Romans, eleven and one-half feet; Revelation, fifteen feet; Mark, nineteen feet; and Luke, thirty-two feet. If the whole New Testament should be written on one roll it would be over two hundred feet long. This, of course, would be too long to be used. So, besides being in rolls, papyrus documents are found in separate sheets. A number of these sheets form a codex which corresponds in form to our modern book. The pen was made from a reed much like a quill. The ink was a mixture of charcoal, gum, and water.

Leading Papyrologists. The scholars who devote their time to the study of papyri are known as papyrologists. A number of these have attained well-deserved fame. Foremost among them is Professor A. Deissmann of Berlin University. He has been the great pioneer. His more important works are: *Bible Studies* (1903); *New Light on the New Testament* (1907); *Philology of the Greek Bible* (1908), and *Light from the Ancient*

East (1927). Professor J. H. Moulton, of Manchester University, has been the English leader in papyrology. Deissmann opened the door and Moulton entered in. He is the author of a *Grammar of New Testament Greek* (1919); *From Egyptian Rubbish Heaps* (1916), and many articles in learned journals. Professor B. P. Grenfell and Professor A. S. Hunt have been untiring in digging up papyri in Egypt, especially at the hamlet Behnesa, formerly Oxryhynchus, one hundred and twenty miles south of Cairo. Among their finds were the famous *Sayings of Jesus*. Professor G. Milligan, of Glasgow University, is preparing *The Vocabulary of the Greek Testament*, of which six parts have appeared. He has also written *Selections from the Greek Papyri* (1910); *The New Testament Documents* (1913); and *Here and There Among the Papyri* (1922). Professor A. Souter is the author of a *Pocket Lexicon of the Greek New Testament* (1917). Professor G. Abbott Smith has written a *Manual Greek Lexicon of the New Testament* (1922).

Provenance and Content. The papyri have been discovered chiefly in Egypt. They are mostly found in the rubbish heaps on the outskirts of towns. The sands of the desert would soon cover these heaps. The dry climate of Egypt has wonderfully preserved the papyri until our own time. Most are dated from 200 B. C. to 200 A. D. The contents of the papyri cover all sorts of subjects:

wills, dunning letters, prices of commodities, bills of sale, messages for bereaved, census papers, inventories of property, taxes, social life, marriage, divorce, birth and death notices, husbands, wives, parents, children, education, slaves, petitions and so much else pertaining to every-day life. Some papyri deal with religious subjects, such as New Testament texts, sayings of Jesus, theological works, hymns, prayers, creeds and church organization.

New Testament Times. The papyri have given us a vivid picture of New Testament times. Heretofore our sources have dealt largely with such matters as the diplomacy of rulers, politics, battles, parties among the Jews and their religious institutions. As Christianity began among the common people, we naturally wish to know all about their lives. The papyri bring most welcome information. We see the humble folk in their everyday lives, in the home, at the market and on voyages. We learn all about their sorrows, joys, successes and failures. Every phase of their lives is graphically pictured. We are no longer foreigners, looking on from afar, but we become the comrades of these earliest Christians. We now feel their pulse and hear their heart-beats. We are perfectly at home when we read the New Testament which has become a real living book.

The Language of the New Testament. The Greek language of the New Testament has been a

bone of contention in the past. The issue has turned on the origin and nature of the Greek. The Purists of the Middle Ages called it classical Greek, while the Hebraists asserted it was largely diluted with Hebrew. Some have named the New Testament Greek a language which stands by itself. Others have insisted that it was the language of the Holy Spirit. Amidst this clash of opinion, the papyri have settled the question for all time. The New Testament Greek was the common Greek spoken in lands adjacent to the eastern Mediterranean basin.

This language arose from a fusion of the different Greek dialects spoken in the army of Alexander the Great (356–323 B. C.). Athens, Sparta, Thebes, Ætolia, Achaia and Ionia, in short, every corner of Greece, made its contribution to this language spoken by the common people. All this was most providential for the progress of Christianity, which could be proclaimed in one language known to all. Hence, the New Testament is written in a tongue familiar at every fireside. Grammars of the New Testament Greek have been written by J. H. Moulton (1908); L. Radermacher (1911); A. T. Robertson (1919), and A. Debrunner (1921). Lexicons have been prepared by G. Milligan (1914); A. Souter (1916), and G. Abbott Smith (1922).

New Testament Words. The papyri throw light on the history and meaning of important

words used in the New Testament. A few examples will suffice to show this.

Title Deed.—In Hebrews 11: 1 we read: "Now faith is the substance of things hoped for." The word here rendered substance has been found in the papyri with the meaning, title-deed, the whole collection of documentary evidence by which a man established his right to property. We may now render the verse in Hebrews: "Now faith is the title-deed of things hoped for." How forceful and suggestive the passage now becomes.

An Unknown God.—In Acts 17: 23 we find, on an altar in Athens, the expression: "To an unknown god." Inscriptions show that a city sometimes enjoyed a signal blessing but did not know the divinity bestowing it. It was customary under such circumstances to erect an altar with the inscription: "To an unknown god," so that proper recognition might be rendered to the unknown divinity from whom the blessings came. Paul uses the inscription with fine effect in addressing the Athenians: "Whom therefore ye ignorantly worship, him declare I unto you."

Elder.—The word *presbuteros* is uniformly rendered "elder" in the New Testament (Acts 14: 23; 20: 17; 1 Tim. 5: 7; Jas. 5: 14; 1 Pet. 5: 1). From it come our familiar words, priest, presbyter, presbytery and Presbyterian. In the papyri it has a variety of meanings. It was applied in Egypt to "elders of villages" who

looked after the peace and order of the villages. It was used for "elders of cultivators" who are appealed to in connection with renting land, issuing public notices, leasing pasturage, payments of barley and questions of taxation. The word has also a religious meaning, for in a non-Christian temple in Egypt we find "five elder priests" who apparently superintended the priests of this sanctuary.

Overseer.—The word *episkopos* means "overseer," and so should be always rendered in the New Testament, instead of bishop in the text and overseer in the margin (Acts 20: 28; 1 Tim. 3: 1, 2; 1 Pet. 2: 25; Phil. 1: 1). It is used in the papyri of communal officers in the island of Rhodes. In one inscription we read of a "council of five overseers," in another of a "council of three overseers." Neither inscription gives any information as to their functions. The word was also used for the holder of some religious office in the temple of Apollo.

Nowhere in the New Testament are the specific duties of elder and overseer defined. The opinions of three eminent New Testament scholars may be here quoted. Bishop J. B. Lightfoot (1828–1889), of Durham, writes: "It is a fact now generally recognized by theologians of all shades of opinion, that in the language of the New Testament the same officer in the church is called indifferently 'bishop' and 'elder' or 'presbyter.'"

Professor A. Souter, of Aberdeen University, says: "Elder and overseer are practically identical in meaning, the former indicating status, the latter function." Professor J. V. Bartlett, of Mansfield College, Oxford, writes: "The facts justify us in saying that elder is a title of dignity, and bishop a corresponding title of function. The persons were at first and for long the same. In every church there were several men who had the rank of elder and the duties of bishop."

In studying such words as elder and overseer great care must be exercised in not importing into these New Testament words meanings which they may have acquired after nineteen centuries of development in church government. It is very easy, but very illegitimate, to infer that all our varied modern types of church polity are exactly those of the New Testament because we use to-day the same words, elder and overseer.

The Birth of Christ B. C. 8. Census papers have been found among the papyri. These show that in Egypt house-to-house enrollments were made regularly every fourteen years during the reign of the Roman emperor Augustus (27 B. C.—14 A. D.). This was very probably true, also, of other parts of the Roman Empire, such as Syria. The earliest Egyptian census thus far found is dated 20 A. D. We have the record of the Syrian census in Acts 5: 37. "After this man rose up Judas of Galilee in the days of the enrollment."

This is the census of 6 A. D. under Quirinius, governor of Syria, as we know from Josephus (37 A. D.—95 A. D.). Assuming that there was the usual census fourteen years before this date, we have 8 B. C. as the time, which would be the date of the census of Luke 2: 1–4, when Christ was born. Inscriptions show that Quirinius was governor of Syria, Cilicia and Galatia for the first time between 10 B. C. and 7 B. C. We may then regard B. C. 8 as very probably the true year of Christ's birth, so that 1928 A. D. should really be 1936 A. D.

We can thus see how valuable the contribution of the papyri is for the study of the New Testament. No serious student of the Christian Scriptures can afford to neglect this material. For those interested the following three scholarly but popular volumes are to be highly commended: G. Milligan, *Here and There Among the Papyri* (1922); J. Baikie, *Egyptian Papyri and Papyrus-Hunting* (1925); A. Deissmann, *Light from the Ancient East* (1927).

XX

ARCHÆOLOGY AND CRITICISM

BIBLICAL criticism is the thorough study of the Scriptures. It spares no pains to get at the exact idea of the sacred writers. It uses, as far as possible, all the best tools, such as original texts, translations, grammars, lexicons, dictionaries and commentaries. Professor J. E. McFadyen says: "Biblical criticism is the free and reverent study of all the facts." It demands a most active use of the mental powers in thinking, analyzing and comparing. No man intellectually lazy can be a Biblical critic. This is equally true of the criticism of secular writings. The Bible has no monopoly of criticism. To oppose Biblical criticism is to oppose a thorough study of the Bible. An anti-Biblical critic closes his eyes to divine truth and canonizes Biblical ignorance.

Rights and Limits of Criticism. The rights and limits of Biblical criticism are no more and no less than those in any other department of knowledge. The right is the right to know all that can be known about a subject. The limits are partly those of the human mind and partly those of the subject matter under consideration. To claim for the Bible special rights and limitations in the mat-

ter of criticism would be to confess that the Bible cannot be studied like the rocks, flowers, and stars. Such a claim cannot be granted, and, furthermore, it would imply that the Bible was an inferior book which could not stand the same exhaustive study as other subjects do. The famous master of Balliol College, Oxford, Benjamin Jowett (1817–1893), correctly says: “Interpret the Scripture like any other book.”

The spirit in which all Biblical criticism must be conducted is the scientific or historic. This must dominate every sphere of investigation, in order to get at the exact truth. We must be unbiased by tradition, unprejudiced by denomination and untrammelled by preconception. In the past criticism has been often influenced by prejudice, bigotry, preconception, denomination, confession and creed. This has, in a measure, vitiated the results of criticism. It has kept investigators from seeing all sides of truth, and so there is often a lack of balance in past theological thinking. The scientific spirit is now, happily, more and more dominating most Biblical criticism.

The Character of Critics. The assertions sometimes made that Biblical critics are rationalists and sceptics bent on destroying the Bible is absolutely untrue. Such false statements are made by persons who are either densely ignorant of the facts or who wish to gain favour by playing to the gallery. Such persons do an in-

finite amount of harm by sowing false ideas which develop into strife and heresy trials. The Church is thus distracted, divided and retarded from doing its appointed work. The leading Biblical critics of Europe and America are men of the loftiest Christian character, animated by the highest of all purposes, the search for truth.

Biblical critics should be regarded among God's greatest gifts to the world. They are raised up and inspired for their great scholarly tasks of advancing the true knowledge of the Bible. The truth of this is at once seen if we recall a few names of outstanding Biblical critics of recent times. In Great Britain there are: A. B. Davidson, W. R. Smith, G. A. Smith, J. E. McFadyen, J. Skinner, S. R. Driver, T. K. Cheyne, H. E. Ryle, W. H. Bennett, A. S. Peake, G. B. Gray, A. R. S. Kennedy, A. B. Bruce, M. Dods, W. Sanday, J. Moffatt, W. F. Adeney, J. H. Moulton, and G. Milligan. In America we recall such eminent scholars as F. Brown, C. A. Briggs, H. P. Smith, G. F. Moore, W. R. Harper, C. H. Toy, E. L. Curtis, C. F. Kent, L. B. Paton, L. W. Batten, J. A. Montgomery, J. A. Bewer, J. M. P. Smith, G. A. Barton, H. Creelman, H. G. Mitchell, F. C. Eiselen, J. H. Thayer, J. E. Frame, E. F. Scott, J. H. Ropes, B. W. Bacon, J. S. Riggs, E. D. Burton, D. A. Hayes and B. E. Easton.

Two Classes of Critics. Biblical critics may be divided into two general classes, progressives

and conservatives. There are, of course, varied types in each group. Progressives believe that Biblical knowledge advances just as botanical, geologic and astronomical knowledge. The doctrines of the rocks must be restated and modified in accord with increasing knowledge, but so must the doctrines of the Bible. To accept the statements of sixteenth century theologians as final for all time is just as unreasonable as to accept the statements of sixteenth century botanists as final for all time. Advancing knowledge demands revision in every sphere of investigation. In no department of thinking is there a static condition. This is equally true of Biblical criticism. The opinions of a famous scholar and a great divine may be here quoted. Erasmus (1466–1536), says: “By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance.” Alexander Whyte (1836–1921), writes: “The world of mind does not stand still, and the theological mind will stand still at its peril.”

Progressives shrink from no consequences of Biblical criticism. They are not afraid to change their minds before facts as revealed by the ripest present-day scholarship. One of the great Biblical scholars of all time was Franz Delitzsch (1813–1890), of Leipsic University. In 1880 he entered his classroom, one day, and said to his students: “Gentlemen, before facts I must change my opinions.” This prince of Old Testament com-

mentators found it absolutely necessary to scrap his conservative views and to adopt the views of progressive scholarship. This great theologian, at the age of sixty-seven, found it absolutely necessary to rewrite his commentaries, in order to bring them up to the advanced learning of his time.

Conservatives, as the name implies, hold the views transmitted quite unmodified through many generations. The statements of sixteenth century theologians are regarded as final for all time. The facts revealed by the best Biblical scholarships of to-day do not perceptibly influence them. Conservatives say (Luke 5: 39), "And no man having drunk old wine, desireth new, the old is good." It was the boast of a clergyman that he had not changed a single theological idea since he left the seminary forty years ago. An eminent preacher in the Scotch highlands went even further back when he declared fifty years ago: "The whole of theology was given to our first parents in the garden of Eden, and there has been no development in theology since that time, but only apostasy." A very common slogan of the conservatives is, "Our doctrinal heritage," meaning doctrines as they were stated in past ages.

No one doubts the sincerity of progressives and conservatives. They simply represent two different types of mind. They should agree to disagree as did Paul and Barnabas after their acute scrap at Antioch (Acts 15: 39). They should never call

each other bad names or dip their pens in sulphuric acid. Our Saviour rebuked John for opposing a Christian worker who did not belong to the group of the twelve disciples (Luke 9: 50).

Lower Criticism. Lower criticism is the study which seeks to get at the exact text of the Biblical writings. It is sometimes called textual criticism. The Hebrew and Greek texts have suffered the fate common to all manuscripts. In the process of copying errors arose. Editors took liberties with the text by inserting or omitting matter. Marginal notes have crept into the text. Neither the Hebrew nor Greek had originally any vowel points which were added later. Scholars have thus found a good many errors in the originals, and are striving to correct them. The old Jewish editors made something like 2,000 corrections on the margins of Hebrew manuscripts. This was a hopeful beginning but the work has only been continued in our time. Eminent Hebrew scholars are making important contributions. All the critical commentaries now contain corrections of the Hebrew text. Professor R. Kittel of Leipsic University, with the help of eight other distinguished Hebraists, has edited a Hebrew Bible (1906), which contains a list of corrections at the foot of each page.

The textual criticism of the New Testament has made very great progress because so many Greek manuscripts have been found. Scholars, beginning with Erasmus (1446-1536), have been busy

correcting the errors in the New Testament. In our time the labours of three great New Testament critics should be mentioned. Tischendorf (1815–1874) in Germany; Westcott (1825–1901) and Hort (1828–1892) in England, deserve the highest praise for their signal achievements in this line. Professor M. B. Riddle correctly says: “The indefatigable labours of the great textual editors have been abundantly rewarded. Only a false conservatism can prevent the churches from accepting the results.” The best proof of what has been accomplished in correcting the Greek text of the New Testament is seen in the fact that the text followed by the revisers of 1881 differed in 5,788 readings from the text followed by the translators of 1611.

Higher Criticism. Higher criticism is the study which seeks to find out the time, place, circumstances, nature and authors of the Biblical books. Another name for this study is special introduction. It uses precisely the same methods as are used in studying other writings. Higher criticism is a very much misused and misunderstood term. Professor G. A. Jackson has well said: “I have myself heard Christian ministers speak of sceptics, infidels and higher critics all in a breath, as though they were but slightly differing species of the same genus, but it is time to say, with all possible plainness, that any one who speaks of higher criticism as if it were a synonym of anti-

supernaturalism is either throwing dust in the eyes of the public, or he is pronouncing judgment on men of whose writings he is ignorant; and one hardly knows which is the more scandalous offense."

Higher criticism is absolutely essential to a correct understanding of the Biblical books. Every author must be interpreted from the standpoint of his own time. Professor W. Sanday of Oxford University has said: "The adoption of a critical position, so far from depriving the Old Testament of its value, removes stumbling-blocks, brings with it a more vivid and real apprehension of the Old Testament, both as history and religion, and not only leaves unimpaired the old conviction that we have in it a revelation from God to man, but places it upon firmer foundations." The results reached by the higher criticism of the Bible can be readily seen in the well-known scholarly introductions; those of the Old Testament, by S. R. Driver, J. E. McFadyen, G. B. Gray, W. H. Bennett and H. Creelman; and those of the New Testament by J. Moffatt, A. S. Peake, W. F. Adeney, B. W. Bacon and T. J. Zahn.

Triumph of Progressive Criticism. The results of progressive criticism have won out during the past generation. This is proved in every department of Biblical learning. Practically all the scholarly works bearing on the Scriptures, such as dictionaries, lexicons, grammars, introductions, his-

tories and commentaries, have been written by progressive scholars. The three most widely used encyclopædias, *New International*, *Britannica*, and *Chambers*, have their Biblical articles written from the progressive viewpoint. The Biblical chairs in the leading universities, colleges and theological schools are being filled by men and women mostly in sympathy with the spirit, method and results of progressive Biblical learning. The two most learned Biblical societies in America are the Oriental Society and the Society of Biblical Literature and Exegesis. Their membership comprises all the leading Biblical scholars of the United States and Canada. Every paper, address and lecture given before these organizations is in harmony with progressive criticism.

It is a sheer waste of time and energy to oppose it. We cannot dam Niagara, neither can we dam the stream of progressive Biblical scholarship which is flowing faster, broader and deeper year by year. What Professor F. K. Sanders said in 1908 is much more true to-day: "The battle has been fought; the smoke has cleared away; the dead have been buried, and a new spirit prevails."

The Minister and Criticism. Every clergyman should be familiar with the main results of Biblical criticism. Every physician knows the why, when, where and how the medicine was made and all the various ingredients in it. So must the minister have a similar knowledge of the medicine

prescribed by him for the minds and souls of his hearers. The more intelligent of his patients will expect such knowledge, while some, it is true, will not care a whit for it. Whether a congregation accepts it or not, they should be taught the lay of the land in Biblical criticism. This should be done not in a technical abstruse manner, but rather in a popular non-technical fashion.

Probably more than half of our churches are entirely ignorant of or misinformed about the assured results of progressive Biblical scholarship. Some of the Sunday school literature is filled with deep piety but most shallow learning. If the religion of the future is to have bone and muscle, it will be found in persons fed upon good, wholesome, intellectual and spiritual food, prepared by the best experts of to-day. The canned goods of the sixteenth century will never suffice.

Findings of Archæology and Criticism. The main positions of progressive Biblical critics have been found in harmony with the conclusions of Biblical archæologists. The critic works upon the internal evidence of documents quite independent of archæology. The archæologist considers the external evidence of objects without any reference to criticism. When these two groups of investigators thus arrive at similar conclusions, it would seem to prove the correctness of the results reached. In studying the Bible one should always examine the contribution made by archæology and criti-

cism. G. A. Barton has well said: "Any attempt to reconstruct ancient history must take into account both the facts of archæology and criticism, if the reconstruction is to have any hope of accurately representing the facts of ancient life. Both external and internal evidence must be taken into account. Archæological objects and ancient documents must both be put upon the witness stand."

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
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